

# AMERICA



## **SLOVENIA IS THE VICTIM OF NAZIS, FASCISTS, COMMUNISTS**

Rudolph P. Flajnik

### **Weathermen Warriors**

Lt. J. D. Bridges, Jr.

### **The Immaculate Conception**

William A. Donaghy, S.J.

### **The Effect of War On Literature**

Franz Werfel

Sigrid Undset

## **MANPOWER MOBILIZATION IS NATION'S TOUGHEST PROBLEM**

Benjamin L. Masse

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**CONRAD H.  
LANZA**

**WILFRID  
PARSONS**

**JOHN S.  
O'CONOR**

**JOHN J.  
O'CONNOR**

**W. EUGENE  
SHIELS**

**JOHN A.  
TOOMEY**  
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## **A CATHOLIC REVIEW OF THE WEEK**

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# Theological Studies

Volume III

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## ARTICLES

Today a new clarity illumines the ancient Christian truth that the cause of God and the cause of Man are one. And a new problem arises in the relations between the Church, the Mother of Humanity, and all good men. It was stated in the September issue by John LaFarge, S.J. The first contribution to a solution is a remarkable article by T. Lincoln Bouscaren, S.J.:

### CO-OPERATION WITH NON-CATHOLICS: CANONICAL LEGISLATION

Today a new interest focuses on the power of the Holy Spirit to divinize the whole of human life; a new sense exists for the Ignatian ideal, "in all things to seek God"; a new will rises in men to be instruments united to God for humanity's total salvation. In this spirit Francis X. Lawlor, S.J., describes:

### THE DOCTRINE OF GRACE IN THE SPIRITUAL EXERCISES

Today a new quest for synthesis—especially that of the divine and the human—has brought men again to the Master of Christian humanists. The originality of his synthesis of divine and human action is pointed by Bernard Lonergan, S.J.:

### ST. THOMAS' THOUGHT ON GRATIA OPERANS CURRENT THEOLOGY

NOTES ON MORAL THEOLOGY — 1942 . . . John C. Ford, S.J.

CORRESPONDENCE

BOOK REVIEWS

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# AMERICA

A CATHOLIC REVIEW OF THE WEEK

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DECEMBER 5, 1942

## WHO'S WHO

RUDOLPH P. FLAJNIK, a newly ordained priest of the Carmelite Order, is an American of Slovene descent. Through correspondence received by fellow Slovenian Americans in this country, he has produced a picture of Catholic Slovenia, torn and expiring between two crosses—the hooked cross of the Axis and the Red cross of Communism. . . . BENJAMIN L. MASSE believes that the proper study of man, at this moment in this country, is the manpower problem. Following an analysis of the various agencies set up to solve the problem, he proceeds to analyze the analyzers, and the results to date. . . . SECOND LIEUTENANT J. D. BRIDGES, JR. is the Base Weather Officer at Keesler Field, Mississippi; and PRIVATE BRUCE JOLLY, former newspaperman in Indianapolis and Gary, Indiana, is a student weather observer in the Army Air Forces. Each is attached to the Fourth Weather Region, on detached service from Maxwell Field, Alabama. . . . WILLIAM A. DONAGHY, S.J., recalls the secularist-ridden, war-torn times—so like our own—when Pius IX declared the Immaculate Conception a doctrine of Catholic Faith. Through his re-creation of this pronouncement, Father Donaghy presents the profound thought, the ceremony and spiritual light attending the declaration of an article of Catholic dogma. . . . FRANZ WERFEL and SIGRID UNSET certainly need no Who's Who. Both are eminent in literature; Madame Undset is a Nobel Prize-winner and Mr. Werfel has risen to new heights in his recent *The Song of Bernadette*. We are proud to start the discussion on War and Literature with the views of such masters. This symposium will be continued next week, and taken up still further, we hope, after the Christmas season.

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# COMMENT

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TO an American public accustomed to startling news, November 23 was like every other day of the previous two weeks. But in the longer vision of statesmanship it counted for very much. On that day Admiral Darlan announced that Dakar and all of French West Africa had spontaneously united itself to his rule of North Africa in alliance with the United Nations. The French issue thus crystallized into *Laval vs. France*. Paradoxically, all of the French possessions are free except France itself—and Japanese Indo-China and what is still Axis-occupied in Tunisia. The overseas domain is fighting to bring the home country back to her independence. A key to this puzzling situation is the tremendous loyalty of the army of France, and of its officers. But, more than the army, it is the union of the hearts of true Frenchmen, continental or colonial. There is a real something called France, which—government or no government—holds tenaciously to life and now shows grateful signs of regaining full status in the brotherhood of nations.

— — —

DISTANCE often prevents understanding, and that seems to have been the way with us and Argentina. But news of our success in arms travels fast, and within four days of the Algerian landing, Foreign Minister Guinazu sent a message from Buenos Aires to say that the Argentine people watched "with solidarity and interest the efforts made by the great and friendly nation in safeguarding the security of the Americas." Senor Guinazu reiterated his faith in the "high continental ideals" of the United States. His words were accompanied by action. The Argentine Government moved against Axis agents by placing all communications under strict control, and all ports were declared military zones. In the interest of the war, and of post-war solidarity among the American peoples, the change in official Argentinian attitude meets a definite welcome throughout the hemisphere. We shall have a large work to do together, and we should approach that work with complete trust in our fellow Americans.

— — —

WHEN the "Good Neighbor" policy first went over the wires to Latin America, a promise of a visit from the President of the United States accompanied the news. He kept his word and in peacetime journeyed far southward to bind a closer friendship with the other Americas. Today his visit finds a reciprocal gesture of friendship in the presence of the President of Ecuador, Carlos Arroyo del Rio, in the United States. His Excellency will find here the same national hospitality that welcomed to our shores the peoples of every country on the globe, the same trust in our fellow-man

that enables us—no matter how diverse in origin or interest—to live in friendly fellowship with our neighbors. The two virtues, of hospitality and trust, have grown up in this hemisphere as something distinctly American. Our mutual interchange of visits can improve what nature and history have given us, until in the Americas we have a harmonious unity that will stand firm in the protection and development of that greater American gift, the fullest liberty of mankind.

— — —

HOW much of this summer's harvest are the people of Slovakia being forced to yield to Germany? This is the problem that Slovakia's economic dictator, Dr. Karvas, was given extraordinary powers in order to solve. Three years of German domination, and two years of planned exploitation, have reduced Slovakia to economic slavery. On July 28, 1940, German economic "advisors" were installed in all the Slovak ministries. Nazi state and party bosses became directors in the principal Slovak heavy industries. The *Deutsch-Slowakische Gesellschaft*, ostensibly organized to bring Slovaks and Germans closer together in a cultural and political way, was placed directly under Hitler's and Goering's Number-One man for heavy industry, forestry control, economic direction and propaganda in the occupied regions. State industrial organizations absorbed the Slovak mining industries, while I. G. Farben has consumed most of what is left. The cost of living has risen far out of proportion to wages. At the beginning of 1942 some 130,000 Slovaks worked in the Reich, in Austria and the Protectorate. Slovakia was to be a model of a "coordinated" little Axis country. But to judge by these developments, which are reported on good authority, Slovakia has become a first-rate working model of a German colony.

— — —

PITTIABLE peoples inhabit most of the world today. Perhaps the most pitiable of all are the Italians. The great mass of the Italian people, all observers have agreed, have never wanted this war. They have been generally uninterested in it; they have not been hoodwinked by race-superiority nonsense; they have been strangely apathetic to even the spurious glamor that attaches to military bravery in a wrong cause. Now another report comes to show how weary unto death they are of the war. Their northern cities bombed, the roads glutted with dull-eyed fugitives from the wrath from the skies, food scarce, glory a thing of the past and even self-respect slipping, they are clamoring to the King, when they get the chance: "We want peace!" Perhaps not too unwittingly, they are using practically the words of the Church's Liturgy:



*Dona nobis pacem.* With events moving at their present speed, it may not be too much to hope that this Advent season will see the liberation of Italy. Advent, in the Liturgy, is filled with an anticipation of peace, the Peace that comes Incarnate at Christmas; it is permeated with an expectation of deliverance. To the guns and air-fields glooming against Italy on the African coast, we must add another arsenal—prayers for that unhappy land but artificially our enemy, that her day of deliverance will come this Advent, that her Christmas may be one of peace.

— — —

FOUR agencies took part in the recent conference held in Portland, Oregon, on the subject of the employment of Negro labor in the Henry J. Kaiser shipyards. Tom Ray, business agent of the local of the Boilermakers' Union, A.F. of L., covering the Vancouver, Swan Island and Portland yards, conferred with representatives of the Maritime Commission, the War Production Board, and the Kaiser Company itself. The nub of the difficulty has not been Mr. Kaiser, but the policy of the Boilermakers who do not admit Negroes to full membership. As was noted in the *Interracial Review* for October of this year, the Boilermakers hold Negroes to "colonial" status by admitting them only into their auxiliary unions. As a result of this conference, it was determined that the Boilermakers and the Kaiser Company will abide by the letter and spirit of President Roosevelt's Executive Order No. 8802, outlawing employment discriminations in industries holding defense contracts. Assurance was given that Negroes would be hired and upgraded in the yards. It remains to be seen how consistently this agreement will be observed. Certain internationals of the A.F. of L. have a long tradition of ingenious methods for maintaining a racial monopoly. Unless agreements are written explicitly into the contracts, and the contracts are supervised, evasions may still occur.

— — —

THOSE whose profession takes them abroad in the wee, small hours—burglars, for instance, or astronomers—may have noticed in recent days a new bright star—Nova Puppis—in the southeast, after midnight. Should the burglar ask the astronomer what is going on to account for this star, the man of science will reply quite accurately that he cannot say what is going on, but can hazard a guess as to what was going on sixteen hundred years ago, when this star exploded into a brightness that has only now reached the earth. When that cosmic explosion took place, Constantine the Great was only a few years in his grave; the Frank had not crossed the Rhine, and lions and cameleopards still bounded in the Flavian amphitheatre. In the newly-built church on the Vatican hill, Pope Julius I was guiding a Christian people still dazed by the sunlight after the centuries in the catacombs. Caesar's word was law from London to Constantinople, though from the legions on the Rhine and the Danube came occasional disquieting reports about the ac-

tivities of the northern tribes. Caesar is gone, and his legions are dust; the rude tribes from beyond the Rhine and the Danube have ebbed and flowed many times over a distracted Europe. Only one familiar figure remains; the successor of Peter and Julius in the church on the Vatican hill.

— — —

AS we work to build a friendly spirit with Latin America, it rarely occurs to us to think what those folks think of us. This is, however, precisely what we do want to know. An index to their impressions occurs in a pointed article in the *New Mexico Quarterly Review*. A young Chilean was offered a scholarship in the United States. He wanted to accept, but declared:

All I knew of Yanquis was what I had seen at Valpo: drunken sailors who insulted our women and smashed everything. They always offered to pay for what they smashed, but that to us was only added insult, for it made it clear how little our pesos were worth against their dollars. We didn't want their dirty dollars (that's the way it seemed to us); we wanted them to treat us and our things with respect.

The ill-bred Yanqui may have graduated from some upland college with excellent technical instruction, but without learning either culture or manners. But we know, sadly, that he has long been almost the only Yanqui known to Chile. There is need for us to "treat them and their things with respect."

— — —

WHEN all the church bells of Britain, after a long silence since the beginning of the war, pealed out on November 15 to ring a glorious chime in celebration of the United Nations' landing in North Africa, there was silence from two peals of bells that are known wherever the English language is spoken—the bells of Saint Clement and Bow bells (*Sanctae Mariae de arcubus*). There is hardly a child in the English-speaking world but knows all about these two famous peals of bells:

Oranges and lemons  
Say the bells of Saint Clement's . . .  
I do not know  
Says the great bell of Bow.

In the Battle of London, the belfries of both these famous churches were destroyed by the enemy raiders. Now the bells of Saint Mary-le-Bowe are, or were, among the most famous of all church bells. For whoever was born within the sound of Bow bells was a true Cockney, and the London Cockney can take great pride in being born within the sound of Bow bells. Two of England's most stalwart martyrs were born within sound of those bells: Thomas à Becket, who was born on the corner of Cheapside, opposite Bow church, and Thomas More, who was born not too far away from those bells. Saints and Martyrs they were, both of them. Both bore the ancient and honorable name of Tom; both suffered for the Faith at the hands of tyrant kings. But until victory comes, and Saint Mary-of-the-Arches is rebuilt and the great bell of Bow rings out once more from its belfry, many a little true Cockney will be deprived of his ancient and honorable right.

THROUGH the Apostolic Delegation comes news that the Pope has made three episcopal appointments. Monsignor John J. Boylan, formerly Vicar General of Des Moines, has been elevated to the See of Rockford. He succeeds Bishop Hoban who has been named Coadjutor to Archbishop Schrembs, with right of succession. Monsignor Leo Binz, Secretary of the Apostolic Delegation, was appointed Titular Bishop of Pinara and Coadjutor to Bishop Kelly of Winona. Bishop Binz was also designated Apostolic Administrator of Winona.

TUMULTUOUS centuries have broken their spears against the Catholic University of Louvain, and it will lift all Catholic hearts to hear that the University still flourishes despite war and invasion. With 8,000 students enrolled, almost double the pre-war figure, Louvain began the academic year with the customary Mass of the Holy Ghost celebrated by Monseigneur Van Wayenberg, Rector Magnificus. Louvain's continued independence is the result of Cardinal Van Roey's foresight and courage. After occupying the country, the enemy appointed Commissioners of Education to Nazify the Universities. They announced that Louvain would open on October 20. The Cardinal ignored the announcement, no students or professors appeared. On November 10, the University opened, without German interference, and now, in its third year under the invader, goes on with its traditional curriculum. Though the Nazi press rages, the officials have enough trouble on their hands without exciting more, by closing historic and universally-respected Louvain.

FOR fifty years, Protestants in Japan have had a Japanese translation of the Bible, but none had been done from Catholic sources. A start, however, was made, at the instigation of the Most Rev. John Ross, former Vicar Apostolic of Hiroshima. The work was entrusted to the Rev. Dr. Joseph Osamu Shibutani, an alumnus of the theological faculty of the University of Innsbruck, and Japan's Catholic Hierarchy made great sacrifices to further the work. Recently the translation of the Book of Genesis was presented to the Holy Father. It is hoped, unless the war prevents, that the entire Bible, in authorized Catholic version, will be rendered into Japanese by 1949.

THERE are 1,000,000 Jocists in France. Because they formed a group too powerful and numerous to suppress, too important to ignore, it was inevitable that the invader and the collaborationist Government should make overtures to these Young Christian Workers. But they have not succeeded in undermining Jocist loyalty. The Jocists have taken a leading part in the illegal diffusion of anti-Nazi papers. Their own paper recently carried an article *Technical Education*, which explains how to stop the showing of German films detrimental to Christian ideals and morals. It is expected, now that Laval is ascendant, that organized resistance will grow; and in that growth the Jocists will be prominent.

FROM Colonel Carlos Romulo, formerly a prominent journalist, and afterwards personal Aide-de-camp to General MacArthur, comes the story of another Filipino hero, Teodoro Arvisu. Over the continued opposition of his parents, Teodoro, a graduate of the Jesuit Ateneo De Manila, entered the Society of Jesus as soon as he was twenty-one years of age. His parents brought a lawsuit against him, which evoked judicial approval of a man's right to choose his own vocation and, when the Court rejected and rebuked his parents, they managed to have him drafted in the Filipino army, though normally he would be exempt. His R.O.T.C. training at the Ateneo secured a commission for him as third lieutenant, and in the Bataan campaign he "fought like a tiger," says Colonel Romulo. Single-handed, he held an important front-line post though snipers and an entire Japanese detachment tried to dislodge him. All this while, Arvisu remains a Jesuit novice and will return, when peace is restored, to the cloister. His Novice-Master permitted him to enter the service to refute calumniators who intimated that the Novitiate was a refuge for evaders.

SMARTLY tailored in a new format which combines contemporary briskness with the decorum becoming a philosophical journal, the *Modern Schoolman*, published at St. Louis University, presents six splendid articles in its November issue. Simply, but penetratingly, these papers show the impact of Kant on our present-day thinking and discuss "Sentimental Fideism," Comte's Positivism, James' Pragmatism, and the influence of Bergson. In the final essay, *St. Thomas and the Modern Mind*, Gerald B. Phelan, President of the Pontifical Institute of Medieval Studies in Toronto, shows that the remedy for intellectual confusion is the unshakable wisdom of Aquinas. History, he declares, has shown that Kant's ideas of morality

have followed devious, though inexorably logical, paths through the minds of Kant's successors, Hegel, Schopenhauer, Nietzsche, Marx, Lenin, Comte, Mill, James, to issue in the inhuman theories of racism, class-conflict, statolatry . . . which have dominated the thought and conduct of contemporary society and have precipitated the cataclysm of war.

Only one philosophy, "the true philosophy," can unravel our ideological snarl, the writer concludes. Fine book reviews make the *Schoolman* additionally valuable to philosophers and librarians.

REORGANIZATION of the American Catholic School system is the goal of a special committee of the National Catholic Educational Association which recently met in New York. The committee's function will be to study the situation and make recommendations which the N.C.E.A. may accept or reject. This reorganization has been under discussion for years. Any plan to be adopted, the Committee agreed, must look to God's Glory and the salvation of souls, must harmonize completely with the best traditions of America and the Bishops' Program for Citizenship, make full use of present equipment and be sound educationally and financially.



## THE NATION AT WAR

AGREEMENT has been reached for the cooperation with us of the French authorities in Algeria and Morocco. French West Africa now, too, is joining us in the war. The vast French Empire, except the home country and Indo-China, is back again in the common cause of freedom. France is not likely to give much direct assistance to our enemies, except what coercion will force from them.

Our troops in Algeria have been reinforced by the British 1st Army. Its first task is to be to capture Tunis and Tripoli. Tripoli has been an Italian colony since Italy seized it from the Turks in 1911. Tunis was taken from Turkish domination in 1881 by the French. Axis troops arrived in Tunis on November 11, as a counter-move to our occupation of Algeria. Italian ports are thirty to forty times closer to Tunis than Algiers is to New York. With this advantage the Axis can move troops faster and with fewer ships than we can. Latest reports are that strong Axis forces are assembling.

In Northeast Africa, Marshal Rommel's defeated army has escaped from the British. It seems to be at the end of its long retreat of 500 miles, near El Agheila, Libya. Rommel was forced back to this place last year, and then staged a successful comeback. It is doubtful whether he can do it again.

Several Russian victories have been announced. In the Caucasus, after severe fighting, both sides claim to have won. It seems clear that the Axis advance towards the Grozny oil fields was stopped. On the other hand, the Russians failed to free the towns of Alagir and Nalchik, which the Axis recently captured, and which are the heads of important mountain-passes.

Two Russian attacks, one north and the other south of Stalingrad, are being made to disengage that city, and free the Volga. Two other attacks are in progress—northwest of, and south of, Leningrad. The ground around Leningrad, during the autumn, is swampy, and difficult to maneuver over. As it is now frozen, it can be crossed. The four Russian offensives are not yet ended, but all are reported so far to be moving forward favorably to the Russians. In operations of this kind, attacks which are carefully prepared usually make gains at the start. The test comes later.

In the Solomon Islands, the greatest naval battle yet fought in this war has resulted in an American fleet badly defeating and driving off a Japanese fleet which was landing troops to recapture Guadalcanal. Guadalcanal now seems to be firmly in American possession. In New Guinea, American and Australian troops have crossed the incredibly difficult Owen Stanley mountains, and have driven the Japs to the coast, where they are being attacked from both ends and the middle. If successful, which appears probable, this will liberate the east end of New Guinea from Japanese rule. Our flag is moving onwards.

The future for the United Nations, both in the Atlantic and Pacific, looks brighter at this date than it has at any time since we entered the war a year ago.

COL. CONRAD H. LANZA

## WASHINGTON FRONT

THE poll-tax debate collapsed suddenly by the lack of a two-thirds vote on cloture, and the question is ancient history now. It may be well to cast a backward glance on it, however, for it throws a peculiar light on war-time politics in Washington.

The biggest question, now, of course, is just why the Democratic leaders in Congress allowed themselves to be inveigled into bringing out such a controversial, and rather futile, issue at this time. It was well known, of course, that the poll tax and the Second Front constituted the only planks in the Communist party line, now that Russia is allied with us. The Second-Front issue was lost in Africa, and left the Stalinists here looking pretty foolish. The poll tax was all they had left. In a sense, therefore, the poll-tax prohibition would have deprived the Communists of their last position, and the whole thing became a race to capture Negro sympathy.

The only difficulty with this scheme was that the Communists did not really want the poll-tax prohibition to pass, in spite of their open agitation for it. Their plan apparently was to agitate strongly enough to create a demand among Negroes so that Congress would have to meet it, but to count on its eventual defeat. Then they would be able to go to the Negroes as their only friends. It seems to me to be inexcusable that this was not seen from the first, for the Communists did not conceal it.

I doubt, however, if the ultimate realization of this fact was the only reason that caused the Democratic leadership in the Senate to take the cloture vote as an easy way out of a bad situation. There were others. One of them was certainly the great speech by Senator O'Mahoney, on November 20, in which he ably argued that the measure was unconstitutional. The effect of this speech was heightened by the fact that the Senator is a well known opponent of the poll tax as a qualification for voting, and also consistently voted for extension of Federal powers in economic matters. His objection was to the extension of purely political power that the measure would initiate.

But even this was probably not the final motivating reason for the surrender. What really loomed as the terrifying specter was the certain split in the Democratic party that was sure to result. From all quarters of the South came underground information—not in the form of threats, but of information—that passage of the Geyer-Pepper bill would make it thoroughly impossible for a New Deal candidate to be nominated in the Democratic national convention in 1944. Political wiseacres in the Capital quickly saw the force of this objection. It may be that some good will come out of it, for the strongest opponents of the bill were also those who saw that the poll-tax qualification for voting is indefensible in this day and age. But one thing in all this comedy of errors is certain, and that is that the Negroes should finally realize that the Communist party has the most consistent record of self-defeating stupidity of all the political groups in this country.

WILFRID PARSONS



# NAZIS, FASCISTS, COMMUNISTS COMBINE TO CRUCIFY SLOVENIA

RUDOLPH P. FLAJNIK

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[WRITES Hanson W. Baldwin in the New York Times for November 20: "More than any other country in Europe, Yugoslavia poses the terrible nature of the reconstruction problems that the world will face after the war. . . . It is hard to avoid the conclusion," observes Mr. Baldwin, "that the former Kingdom of the Serbs, Croats and Slovenes is perhaps the most unhappy land in Europe." At first appearance, the most incredible feature in this unhappiness is the internal warfare being waged between the anti-Axis guerilla or Chetnik forces of General Mikhailovitch, and the equally anti-Axis Communist "partisans," in whose direction Mr. Baldwin sees the evident hand of Moscow. According to Baldwin, Russia has a long-range interest in these "partisans," that of "staking out her claims" in a post-war Balkan world. In what a fearful position peaceful Catholic Slovenia is placed between the hideous oppressions wrought by Germany and Italy alike, and the fury of the warring factions, is told by Father Flajnik in this article. Also cf. AMERICA for August 30, 1941; February 28 and March 7, 1942. Ed.]

"CIVILIZED nations, we appeal to you for help! Civilized peoples of the entire world, raise your voices in protest, at your gatherings, against this brutal work! Make it public in your press! Do your duty toward us. Condemn Fascism and help save mankind!"

This stirring and impressive plea on behalf of mutilated Slovenia emanated from the radio station *Free Yugoslavia*, broadcasting from Moscow on Columbus Day, 1942. On the following day, the plea was printed in full, in *Free Voice*, a Serbian Communist paper in Chicago.

At first glance this appeal appears to be the last, frantic cry of a vanquished people, ground into the dust by the heel of a ruthless oppressor. Impressive as it appears, it is, in its very guise, a familiar kind of mercy-pleading. The tainted source of the appeal is enough to chill one's blood, and cause one to bewail the fate of another small, but great, Catholic nation in the shadow of the Kremlin.

No day was more opportune for Moscow to proclaim its intentions regarding Slovenia than Columbus Day when, on this side of the globe, Attorney General Francis Biddle freed American Italians from the opprobrium of being enemy aliens; and radio commentators were promptly inspired to declare that Italy should be considered an occupied

country. Though Italian culture is something unique and incomparable in the history of mankind, and Mussolini is actually licking the heel of Hitler's boot, still no hint of approbation or endorsement was given by American voices to the barbaric conduct of Italian occupation-forces in Slovenia. Indeed, the stigma which already covers Italy can never be effaced. It is greatly to be feared, however, that the Communists in Slovenia will know how to use Attorney General Biddle's proclamation to their own advantage and, consequently, to the disadvantage of the United Nations, and that Italy itself will serve Slovenia the choicest morsels regarding Italy's culture. Confusion has already descended upon the Slovenes through Communist propaganda. The Communists have beguiled the people into believing that the Allies have broken their promises to Moscow—and how could Slovenia, one of the smallest and most oppressed nations in Europe, the least significant in world politics, expect help from the United Nations! Confusion added to confusion will most likely be the sad result, for Slovenia, of America's democratic justice and Moscow's double-dealing.

Slovenia today, under the obliging protection of German and Italian armies, is the most tragic nation in Europe. The Italian brand of tyranny and brutality is in open competition with the cruelty and oppression of the Germans (Italian barbarism differs from that of the Germans in hypocrisy only). Life under the yoke of either oppressor is wholly unbearable. Italian-occupied Slovenia is garrisoned with an army of more than 75,000 troops, to keep in subjection nearly half a million men, women and children who refuse to be conquered. In the period of a little more than a year, the Slovenes have suffered the loss of twenty-five per cent to thirty per cent of their total population—over 50,000 men, women and children, deported, hanged, shot or interned in concentration camps. The capital city of Slovenia, Ljubljana, is one gigantic concentration camp, the entire city being surrounded by barbed-wire. To date, over a hundred Slovenian villages have been destroyed by the Germans and Italians, the inhabitants having been killed or deported. As the oppression is still meeting with stubborn resistance, the shooting of hostages and taking of reprisals, by selecting innocent victims by lot, is the regular routine.

A recent letter from a Slovenian priest, addressed to a brother and an uncle—both priests in the Mid-

dle West—describes the terrorism of the hour in these words:

Life in our country is worth nothing. . . . The Italians, in their cowardice, became even more unbearable than the Germans. The Germans are brutal enough, to be sure, but at least they are not hypocrites. They kill and murder and hang openly. The Italians kill from behind and very hypocritically. . . . From Ljubljana all active officers and under-officers of the Yugoslav army were deported to concentration camps in Italy. They are kept there not as war prisoners, but like civilian criminals. They are fed with 300 gr. of soup daily which in reality is only dirty water. The prisoners are dying from starvation, sickness and torture. . . . What about the Red Cross? Can you interest them in this cause? . . . In Ljubljana, for three continuous weeks, a house-to-house investigation was ordered, whereby men and youths were deported, all classes of people molested in the most repugnant ways, supplies of food emptied and taken away. The Italian armies are hungry like starved grasshoppers, and that's why the Slovenian pantries must be searched for supplies! . . . All these, and similar tactics, arouse such hatred and rage against these hypocritical cowards that gradually even their Christian and Catholic semblance becomes an object of contempt.

Yet, in addition to all this, Communism of the reddest hue has taken root in one of the most Catholic nations in the world. Communism in Slovenia is not a mere menace, but a reality, parading under the grandiose lie of the "Liberation Front."

Immediately after Italy's occupation of Slovenia, the Communists went to work, launching an extensive program of propaganda, whereby the unsuspecting Slovenian nationals—many Catholics among them—were caught. Today the Communists boast of a fighting force of more than 150,000 men, equalling in number the noble forces of General Mihailovich. The Yugoslav Government-in-Exile, in London, has officially taken its stand with General Mihailovich's *chetniks*. And so the strange and unique historic phenomenon is taking shape, of a civil war being perpetrated in a country that is, at the same time, in subjection to a foreign oppressor. The situation, as it presents itself, is that of a triangular war. The "Liberation Front" of the Communists, which tries to identify itself with Slovenian Nationalism, is at once anti-Slovenian, anti-Italian and anti-Catholic. The Italian occupation-force, on the other hand, has identified Slovenian Nationalism with Communism. And the nationals of Slovenia, while bearing the yoke of Italian enslavement, must also resist the inroads of Communism. The "Liberation Front," the self-styled savior of Slovenia, is nothing more than a vulture that has sunk its claws deep into a wounded and bleeding body.

Moreover, the Communists have played right into the hands of the Germans and Italians, whose purpose in invading Slovenia was to eliminate the Slovenian nation from the face of the earth. The Communists have now supplied them with an additional pretext. The letter from the Slovenian clergyman quoted above has much to say regarding the treachery of the Communists:

The shooting of hostages is now an order-of-the-day all over the country. Of course, the make-believe is that no one is shot unless his Communistic

activities are fully demonstrated. One must bear in mind that today in our country everything is "Communitic" which is not part-and-parcel of Fascism and Nazism. . . . Our Communists are getting worse and worse. Almost all of Lower Carniola is under their control. The peasants are dragged by force from their homes to the mountains. Any active resistance to the Communists is punished by death. People are constantly between two fires. . . . Our nation is doomed to extinction if the war is to last much longer. When it is over, our own civil war is unavoidable unless, just before the very end, British garrisons arrive and restore order. All decent Slovenes share in this desire as the great majority are opposed to Communism, including many who now fight in the woods side-by-side with the Communists. Terrorism against terrorism!

One of the foremost victims of the Communists' death-squads was Dr. Lambert Ehrlich, the leading clergyman among Slovenian Catholic Actionists, and professor at the University of Ljubljana. University students and their professors are the chief targets of the Communists, since they, as leaders of Catholic Action, have opposed the Communists most strongly. Another letter which has come to America, sent by a university student and participant in Catholic Action, relates how a certain student, Jaroslav Kikelj, met with death at the hands of the Communists on his way from a Catholic-Action meeting. Many have already died a genuine martyr's death. The Catholic population, as the letter relates, is dumbfounded and deplores these Communistic murders, but has to endure reprisals for these atrocities from the Italians.

Would it be possible that American Slovenian volunteers arrive as an armed force to this country of their fathers in order to liberate us from the Germans, Italians, and Communists?

So ends the letter forwarded by the Slovenian priest. The cause of the Slovenes is dear not only to the Slovenes of the United States, but is vital to Catholicism all over the world. As yet, the American press and public have not understood the turn of events in Slovenia, the bloody intention of Italy and Germany to murder a whole nation. Nor has the liquidation of Catholicism, now being attempted, been fully comprehended by Catholics of the United States. The contribution to the common cause of the United Nations which has been made by the Slovenes is by no means insignificant. No nation in Europe has resisted the Axis armies more strongly and so successfully. The Slovenes of the United States who are serving in the forces of the United Nations, number close to a full regiment; their cause is the liberation of the world, of Slovenia also, from the Axis.

It is unfortunate that the facts of Slovenia's life-and-death struggle receive little attention in the American press. No nation is too small for Moscow. The plight of the Slovenes is now being disseminated in this country mostly through the Red press. Consequently, Slovenes, and all Yugoslavs for that matter, are more and more suspected of Communistic leanings. It seems that Moscow is again winning the day. The important question now is, will the American and Catholic press and public recognize the significance of the crucifixion of Slovenia?



# MANPOWER MOBILIZATION IS NATION'S TOUGHEST PROBLEM

BENJAMIN L. MASSE

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WHAT Finance Capitalism was unable to effect, what the Federal Government could not accomplish, even with the vast resources of the nation back of it, one year of total war has easily and completely achieved. The evil of unemployment has been destroyed, at least temporarily. More than that. The country which five years ago had ten or twelve millions unemployed is today confronted with an actual shortage of workers; not such a shortage as our enemies must contend with, but a real shortage nevertheless.

In two years, according to the Office of War Information, from June, 1940, to June, 1942, persons in civilian employment and the armed forces increased from 48,100,000 to 57,100,000. By the end of 1943, military and civilian needs will demand somewhere between 4,500,000 and 7,000,000 additional men and women. We are scraping the bottom of the manpower barrel. W.P.A., source of jokes to the thoughtless and of hope to the despairing, is on the way out. We are dipping into our reserves, employing people never before a part of the so-called labor market. And the problem of finding these industrial recruits has the Government worried.

But finding new sources of manpower is only half of the problem, perhaps the easier half at that. Once these workers have been recruited from among the remaining unemployed employables, youngsters leaving school and housewives, each one of them, must be put in the right job, in the right place, at the right time. A tremendous undertaking, but then, everything about this global war is tremendous. To understand all the ramifications of the manpower problem, and even more to appraise them is an impossible accomplishment. But some appreciation of what is involved in marshaling a nation for total war is within our powers, and we ought to make the attempt to gain it—if only to understand the news pouring out of Washington.

Fortunately, the manpower problem has been the subject of at least five recent and able studies. On October 20, the House Committee Investigating Defense Migration, popularly known as the Tolan Committee, submitted to Congress its sixth interim report, *Changes Needed for Effective Mobilization of Manpower*. The American Council of Public Affairs released, on November 7, a statement prepared by Professor William S. McCauley, and based on a study of the British approach to the problem. The next day, the Brookings Institu-

tion published a survey made by Harold W. Metz. And a few days later appeared the reports of the Management-Labor Policy Committee of the War Manpower Commission, and the Senate sub-committee, headed by Senator Kilgore. The work of these groups, especially that of the Tolan Committee, has made it unnecessary to call in our specialist in breaking bottlenecks, Mr. Baruch. The main facts are now well enough known. What we need is a program to fit the facts.

## NO PHYSICAL SHORTAGE

At the outset, it must be recognized that our manpower problem is not a physical shortage of workers such as the Germans, and perhaps the Japanese, are experiencing. We have in this country a potential labor reserve of about 31,000,000 people, which includes young people leaving school, housewives and farmers on submarginal land. In addition, large numbers now working in non-essential industries and trades, or employed by Federal, state and local governments can be shifted to war plants. Finally, the over-all productivity of the present labor force can be increased in many ways, few of which have as yet been seriously tried. Only after all these resources have been exhausted, can we speak of a labor shortage in the German and Japanese sense.

But as the Management-Labor Policy Committee pointed out, the need for new workers is complicated by two main factors: the nation's labor requirements are concentrated in comparatively few war-production centers; and the labor shortages which actually exist at this time are concentrated by occupation, that is, workers are lacking to fill skilled and semi-skilled jobs, chiefly in shipbuilding, aircraft and ordnance.

The fact that labor requirements are concentrated in a few areas means that shortages cannot be filled simply by inducting new workers. To do this would create an insoluble housing problem in already congested localities. And the fact that skilled and semi-skilled men and women are wanted, means that recruits must first undergo a period of training before they can fill the jobs.

And there are further complications: the practice of transferring from one job to another, which leads to frequent turnover, confusion and inefficiency; labor hoarding and pirating by employers, including—as we learned the other day from Mr. McNutt, head of the War Manpower Commission—



the biggest employer of all, the Federal Government; discrimination by some employers and labor unions on grounds of age, sex, race and religion; absenteeism; industrial accidents, which took more American lives since Pearl Harbor than the bullets of our enemies; drafting of skilled workers and voluntary enlistments, etc.

#### ATTEMPTS AT SOLUTION

Some efforts have been made, of course, to cope with all these problems. The President attempted to provide a solution by establishing the War Manpower Commission, on April 18, "to formulate plans and programs and establish basic national policies to assure the most effective mobilization and maximum utilization of the nation's manpower in the prosecution of the war; and issue such policy and operating directives as may be necessary thereto." But both Congressional Committees affirm in their reports that the President's objective has not yet been achieved. Severely critical of Mr. McNutt's W.M.C., the Senate Committee says that after seven months "no basic national manpower policy or program has been formulated"; and the Tolan Committee asserts that the W.M.C. "has hardly begun to assess its responsibilities."

In fairness to Mr. McNutt, it must be said that he has accomplished a good deal, and might have accomplished more had he been working under less serious disabilities. The United States Employment Service is undermanned, badly paid and generally in a chaotic condition. He has been unable to exercise any real authority over draft boards. And worst of all, he has no voice in making decisions which vitally affect the whole manpower problem.

Among the studies thus far made, there is a remarkable unanimity on two basic proposals for reform. The experts are all agreed that the direction of the manpower program must be centralized; and that the manpower problem must be considered an integral part of the larger process of mobilizing the nation for war. Until these two essential steps have been taken, all attempts to deal with the situation are bound to be piecemeal, and only partially effective. Individual remedies cannot cure what is at bottom a wrong and chaotic approach to a complex set of facts.

As the Tolan Committee pointed out, at present many independent agencies have their fingers in the manpower pie. Some of the most important are the War Labor Board, the Selective Service Administration, the War Manpower Commission, the Labor Production Division and Labor Requirements Committee of the War Production Board, the Civilian Personnel Division of the Army's Service of Supply, and the National Labor Relations Board. Then there are the Army, Navy, Marines and Coast Guard, with their feminine branches, competing with one another and with industry for the dwindling labor supply. Until these are all brought under a single head, the chaos will continue.

But to centralize the direction of the manpower policy is not enough. Manpower is not an independent problem, which can be solved all by itself. It

is a part of the whole war-production problem, and of the problem of recruiting and training our armed forces. The size of our industrial army, the proportion between workers in essential and non-essential industries, between those toiling to supply the armed forces and those engaged in civilian production, are considerations fundamental to a balanced manpower program; but they, in turn, depend on decisions affecting military strategy and war production. The size of the armed forces, the type of war they are to fight, the kind and number of weapons they will use, have a direct bearing on the number of welders or machinists that will be needed six months from now in Detroit or Los Angeles.

Under the present set-up, these considerations are not subject to unified control. They are the responsibility of separate, and sometimes competing, agencies. Until there is unity at the top, it is futile to hope for an intelligent use of our labor supply. With the conclusion of the Management-Labor Policy Committee that "the manpower problem is an integral part of the process of mobilizing the entire nation for war, and must be considered in close conjunction with military and production-planning," all the studies agree. So does the common sense of the man in the street.

#### PROPOSALS FOR UNITY

As to the best manner of accomplishing this integration, there is disagreement. One group favors the formulation of an over-all program by the heads of the Lend-Lease Administration, the W.P.B., the W.M.C. and the Army and Navy chiefs, who, theoretically, ought to be able to work together smoothly and cooperatively. But the Congressional Committees want to go much farther. They want a "complete reorganization of our war production effort." To effect this, they have announced their intention of sponsoring legislation to put the whole non-military economy of the country "under one civilian roof."

This bill, which represents substantially the recommendations of the Tolan Committee, would create an Office of War Mobilization which would absorb the War Production Board, the War Manpower Commission, together with the Selective Service Administration, the Office of Economic Stabilization and the procurement divisions of the War and Navy Departments and the Maritime Commission. If this legislation is enacted, it will have the double effect of unifying the production of civilian and military supplies, and of putting Congress up to its neck into the war. It looks like political dynamite, like a challenge to the Executive monopoly of the war effort, and the growing power of bureaucracy.

This challenge the President will certainly meet, and it is a good guess that before Congress has a chance to act, he will propose his own plan for reorganizing the manpower setup. Meanwhile, the armed forces are about ready to demand that direction of all manpower requirements be placed in their hands. Thus the struggle between civilians and the military for control of the war economy

seems rapidly coming to a head and, in the event of a showdown, Congress and the President will be found on the same side. So much, then, for the political considerations which complicate the manpower question and cannot be neglected.

#### ADDED QUESTIONS

Besides these two basic considerations of centralizing manpower policies and integrating them in the whole war-production program, two other questions are being violently agitated at this time: the lengthening of the work week, and a National Service Act.

With regard to the work week, which at the present time averages forty-two hours in all manufacturing industries, and forty-eight hours in war plants, it is argued that increasing the hours worked by the present labor force will help notably to solve the labor shortage. Many coal miners, to give a single example, whose present contracts call for a thirty-five-hour week, could be transferred to war industries where shortages exist. Some who fear the danger to family life involved in the wide-scale employment of women, are inclined to advocate the longer working week as the lesser of two evils.

Those who oppose suspension of the Fair Labor Standards Act for the duration reply that legally there is nothing to prevent lengthening the work-week to forty-eight hours. An employer's willingness to pay time-and-one-half for all hours worked beyond forty is all that is required. They point out, too, that shifting workers from one industry to another involves in many cases shifting their place of residence as well, and that this is often impossible because of housing shortages in the very localities where help is needed. Such conditions, they suggest, are also detrimental to family life. It is a difficult question, and not made any easier by the suspicion that enemies of labor are using the war to nullify the gains of the past decade.

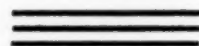
While there is considerable sentiment for a National Service Act, there is small possibility that such regimentation will be imposed in the near future. To pass such an act now, would be to freeze all the existing confusion in present manpower policies. We simply do not have, at this time, the mechanism that would be needed to administer a piece of legislation of this magnitude.

One last observation: an employer engaged in war contracts told a friend of the writer's that he would hire a white woman every time in preference to a colored man. In addition to such discrimination, there is considerable evidence that the present labor force is not being efficiently utilized. In view of these facts, every American who realizes how essential the well-being of the family is to the nation would like the assurance that when mothers take their unaccustomed and unnatural place on the production line, it is solely because of the grim necessities of war. If they are there for any other reason, on account of prejudice or inefficient management, those responsible are betraying the best interests of the country just as brutally as Hitler betrayed the German people.

## WEATHER-SCOUTS FOR BATTLES IN THE SKY

LT. J. D. BRIDGES, JR.

AS TOLD TO BRUCE JOLLY



LIKE a tired old man, the teletype in one corner of the room automatically lifted itself from its lethargy and a steady, hammer-like clicking began. Concisely numbered phrases came out on a strip of paper. "32814 L4612 11918 24B61 R8143," they said. The sporadic rumble continued several moments; then it ceased.

A man standing at the machine glanced at the apparently incoherent mass of figures. He tore off the strip, walked to his desk and began decoding. By no gesture did his casual movements show that he was determining the pathway of the winds and rain so that Army aviators, winging their way above, might fly more safely.

The weatherman is an integral part of the Army Air Forces today. He sits in a room at the side of a large hangar, surrounded by complex instruments—one of the most important and least publicized men in aviation.

The place in which he works is sometimes large and airy, sometimes cramped. His instruments are precision-cast, yet they are of no value without the intricate formulas by which he figures, with a consistent accuracy, what nature's next weather move will be.

He is not in the United States alone. All over the world, from the numbing cold of Alaska to the stifling heat of the Egyptian desert, he is a member of a highly trained group of specialists who determine conditions for flying with formulae similar to this: "Dry temperature minus dew point indicates the approximate heights of cumulus clouds."

Weather can be predicted because nature follows certain patterns. For instance, its path will always be from a West-to-East direction, except in some instances in tropical regions close to the Equator, where it occasionally pushes back westward. Movement will be from a high pressure area to one that is low. From long experience, it is known that storms have a tendency to follow known paths. The presence of tornado conditions, comprising a mass of motionless air, flanked on one side by warm tropical winds and on the other by cold blasts, is discernible. But these conditions spread over hundreds of miles and, while a forecaster can predict tornadoes in a general region, he can not determine specifically where the breaks in the air masses may come.

Graphs have been drawn up by which the weather forecaster can determine humidity and air stability, and through maps he ascertains wind pressure and velocity at various heights. Instru-



ments tell of the approach of storms, and formulas have been deduced by which, with uncanny accuracy, forecasters can predict where that storm will be five or six hours later.

Experiments are being made now by Government weathermen in attempting to predict weather days in advance, and elaborate maps are sent to forecasters in various areas each week. These maps show what should happen, given the conditions existing at the time the map is drawn. But none knows the capricious aspects of weather better than the weather man. The maps now are used largely for comparative purposes.

After he has obtained weather information from other parts of the country, the forecaster will "plot." On a large-scale map he marks the conditions, designating them with small figures that somehow resemble Chinese hieroglyphics. From his markings he can determine the way winds are likely to blow, what the approximate temperature will be at a given time, and whether in five hours the field will be covered by fog, or clear.

The work of an observer or weather forecaster in some far-distant part of the world has its romance, but often the job becomes tedious, as intricate work will to any man. Nevertheless, he is as essential as the man who flies the plane, as exact as the men who compile the minute calculations that determine, on a propeller, just how much of a slice it should take out of the wind as it whirls.

Whether it is Alaska or Egypt or Panama, the Army Air Forces observers and forecasters are on hand to determine the course of the winds and rain, the ceiling, visibility, and temperature-miles above the earth.

The process is intricate. It calls for a knowledge of meteorology, augmented by a basic foundation in trigonometry and physics. It requires rapid calculations from formulae that would be a mere jumble of figures to a layman. A forecaster works with codes that have hundreds of figures and numbers that he must remember.

One of his tools is a theodolite, which looks something like a surveyor's instrument. It is marked off in degrees, and is arranged so that it can be sighted toward any part of the sky. At a given signal an oversized balloon similar to those one buys at a county fair, only much larger, and filled with hydrogen, is released. The balloon's course through the air is followed with the theodolite, and the distance it travels is measured in degrees on the vertical and horizontal scales. From the measured degrees, through the use of trigonometric tables, the distance it travels upward and outward is determined. From these figures, wind-speeds and directions for each 1,000 feet are ascertained.

It sounds involved. It is. But that is one of the more easily understood aspects of the maze that hovers around weather-prediction. The rest to the layman is a nightmare that involves more than thirty variations of clouds, the temperature in the sun, direction of winds, paths of storms, dry temperature, dew point, and so on.

There is also the radiosonde—a transmitter which checks weather conditions automatically and broadcasts, as it soars, lifted by balloons, to the receiving-set below, making it possible to record conditions of the upper atmosphere.

Weather is as mysterious as the latest murder thriller, as changeable as women's styles. In some spots, nature orders all clear for an hour, overcast skies the next hour, rain for fifteen minutes, followed by bright sun and clear skies. About that time, Mr. Weatherman gets a headache.

A forecast outlined by a weatherman might read something like this: "Scattered to broken high clouds, with lower cumulus types forming after 1200 CWT (12 PM, Central War Time) and scattered thunderstorms. Ceilings unlimited in scattered clouds which will range from 1,500 to 2,500 feet. In thundershowers ceilings will be 900 to 1,500 feet locally. Visibility 6 to 12 miles being reduced in showers to 3 to 5 miles and 2 miles in heavy rain. Showers widely scattered and should be easily avoided. Winds aloft 190 to 220 degrees at speeds 18 to 28 MPH."

Chanute Field, Ill., is the Army's largest center for training weather observers and the only one where Army forecasters are taught, but many men are trained as observers at several Army Weather Stations throughout the country. These men are a selected lot. For instance, at Keesler Field, Mississippi, mechanics' schools of the Army Air Forces Technical Training Command, one class comprised twenty-nine college men.

Of the group, two had M.A. degrees, and 20 possessed A.B. and B.S. degrees. Four had at least two years of college, and three were in universities at the time the Army beckoned.

Their variety of civilian occupations was unique. One, a Jewish boy from New York, had lived for a while in Palestine where he had taught and worked on a newspaper. There was a rural mail-carrier from the South, a newspaperman from the Middle West, four high-school teachers, a number of salesmen, a traffic manager for an electric company, the captain of a university football team, and one man who was with an aeronautics concern.

Theirs is no picnic. Many of these men take a twelve-week course in weather in six to eight weeks. They learn, in three weeks, mathematics that most of them agree equals a semester's course in college. They cover trigonometry and algebra. They delve into meteorology and astronomy and physics in doses that would make the academic efforts of most collegians a comparative snap.

There is no glamor in the sense that a weatherman flies through the air, battling foes that rape the skies, but he is below, casually ready for anything that may come. His importance in the scheme of things is not widely known, but it is realized in Washington, where the knowledge counts. And so, month after month, schools graduate weather observers and forecasters who are destined to go anywhere from battle-scourged Europe to the wilds of Central America. Wherever it is, the observer will do his important part, and do it well, for that is the way he is trained.



# THE IMMACULATE CONCEPTION IS THE KEY TO CHRISTIAN HUMANISM

WILLIAM A. DONAGHY, S. J.

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ONE chill night in November, 1848, a closed carriage raced out of Rome and swung up towards the town of Gaetà, over the Neapolitan border. Huddled in its swaying seat sat Pope Pius IX.

Loud above the horses' hooves and the clattering wheels, rose the clamor in the city behind. Rome was in revolt; the gallant Swiss Guards had been forced to capitulate and disband; Count Rossi, the Papal Prime Minister, lay dead beneath the assassin's stiletto; it was the day of Cavour, Gioberti, Victor Emmanuel and a camarilla of secret societies whose deadly enemy was the Pope. *Il dolce Christo in terra* (the sweet Christ on earth), as Catherine of Siena was wont to call the Holy Father in another day of anti-Papal upheaval, was fleeing for his life.

Axiomatic in Catholic thought is the principle, "Where Peter is, there is the Church." Gradually the Papal Court formed itself again at Gaetà and, in exile, Peter's successor continued Peter's work.

Pius had for a long time desired to canonize the universal Catholic belief in Mary's Immaculate Conception, with a solemn definition, an authoritative declaration that it was God's revelation.

From Gaetà, he consulted, by letter, 603 Bishops of the Church, asking their advice. 546 replied that they held that the Immaculate Conception was a revealed truth; some few suspended judgment; about twelve disliked the proposed definition because it would stigmatize as heretics those who denied the doctrine; only five were unqualifiedly opposed. Twenty-four Bishops, while they held that the Immaculate Conception was revealed truth, thought a definition at that time would be inopportune.

The Gaetà exile ended and, back in Rome, five years later, on December 8, 1854, Pius promulgated his decree. It was a brilliant occasion. With almost two hundred Bishops and a vast crowd of the Faithful present, the Pontiff celebrated High Mass. Thousands of voices took up the ancient invocation to the Holy Spirit and Pius spoke the solemn words:

We declare, pronounce, and define that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the Omnipotent God, in virtue of the merits of Jesus Christ, the Savior of Mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the Faithful.

The Pontiff's voice faltered, his eyes filled, he intoned the *Te Deum* and 50,000 voices took it up. Outside, the cannon of Castel San Angelo roared, the bells of 300 churches thrilled Rome; and from steeple to steeple across Italy and Europe, the glad news rang.

Time has shown the opportuneness of the definition. For Pius' age, as one Catholic scholar has pointed out, still clove to "the old Rousseauvian heresy of man's natural perfection," apotheosizing human nature and shrugging off sin. Naturalism, liberalism, rationalism and the very rebelliousness which had driven Pius IX to Gaetà, that dark night, were aflame all over Europe.

Against those tides and tendencies, Pius' Definition was an impressive reminder to man that sin was his common, inescapable heritage; that Rousseau was wrong, that St. Paul, Catholic Tradition and the Councils of Orange and Trent gave man's real biography. Only by a singular privilege, and in the anticipated light of her Divine Son's merits, was Christ's own Mother preserved from this universal doom.

Though it was, in one sense, an implicit rebuke to man, the declaration of the Immaculate Conception was definitely an assurance as well. Then as now, men were struggling for freedom, for liberation. They felt the essential "antagonism at the heart of things," and no philosophical return to the "noble savage," or to the fiction of a "Golden Age" could help them blink the bleak facts of everyday life. They were lost in a world they could not understand, a world which was to them as to Matthew Arnold, "a brazen prison." There was a speculative optimism abroad, but with it went a widespread, practical despair. Kant had virtually incarcerated man within his own soul, and succeeding thinkers had only strengthened the bolts. Philosophy and religion outside of the Church were suffering from a severe dislocation of the Ego, accompanied by pronounced swelling.

Into this intellectual, political and social restlessness, the Definition of the Immaculate Conception came as a reconciliation of man's fears with his hopes. It showed him the cause of the surging forces of evil within him and the downward drag towards despair. It explained again to him that his heritage was soiled, his ancestry tainted.

Adam, whom God had appointed Head of the Human Race, proved also to be the father of anthropocentric humanism. He disobeyed the Divine

prohibition and infected human nature with Original Sin. It is this infected human nature which comes down, by natural generation, to all of Adam's posterity. Because of that sin man has gross inclinations, fifth columnists within his own gates to cooperate with Satan, the enemy beseiging him from without.

All men, the doctrine of the Immaculate Conception explains, are subject to this law of inherited sin by the very fact that they derive naturally from Adam. And the unique remedy is the redemptive grace which Christ merited by His Passion and death.

It is that grace which liberates men from the bondage of sin; it was likewise that grace which preserved Mary, Christ's Mother, from the actual contamination to which, as a daughter of Adam and Eve, she would otherwise have been liable. Our redemption is liberative; hers was preservative.

That was the truth which Pius IX, on December 8, 1854, declared to be revealed by God and firmly to be believed by all the Faithful. Never, for one single instant, was Mary befouled with the contagion of sin. From the first second of the union of her body and soul in the womb of her mother, Saint Ann, she was completely spotless. She, too, was redeemed by her Divine Son. For her, in fact, He was preeminently a Redeemer because, as Ullathorne points out, it is greater to protect one from contracting a debt than to dissolve the debt after one has contracted it.

That, in simplest terms, is what we mean by the Immaculate Conception. It is often misunderstood, as Newman, writing to Pusey, lamented:

It is to me a strange phenomenon, that so many learned and devout men stumble at this doctrine; and I can only account for it by supposing that in matter of fact they do not know what we mean by the Immaculate Conception.

But the foregoing summary of the doctrine is only a brief sketch according to its historical and theological scope. Viewed even thus starkly, it unriddles many of the mysteries which still confuse the sages in the day of Pius XII no less than in the time of Pius IX.

Man realizes that he is neither wholly good nor completely bad. He finds within himself soaring aspirations which make him kin to the angels, and coexistent with them a gravitational pull down towards brotherhood with the apes. Understood in its full background, the Immaculate Conception rationalizes these conflicting inclinations and points out the way of reconciling them.

It justifies man's hope, because it shows him the heights to which one human being, a modest Jewish girl, was elevated. And it sternly insists that her elevation was achieved not through science, philosophy, art, nor the evolutionary ripening of man to super-stature, but by the power of God.

Yet, by reminding man that Mary alone escaped the wound and scar of Original Sin, the doctrine also explains man's evil inclinations. He is weak and the forces of evil are strong. Of himself he has not the power to walk in self-sufficient arrogance, but must proceed warily, in fear and trembling.

Only the grace of Christ which preserved Mary from sin, can release man and enable him to fulfil his destiny and press on to that far country where at last he will feel no more the vague nostalgic ache which had vexed his soul for so long.

These were the related truths which Pius IX recalled to restless Europe in 1854. His Definition capped four centuries of solid Tradition and came as no innovation or shock to Catholic consciousness which had assented from earliest times.

From 1476 to 1708, nineteen of Pius' predecessors, with varying degrees of directness and force, had approved the doctrine, and the Council of Trent had acknowledged it. The great Religious Orders, with one exception, had taught and preached it for years. About the time that young John Berchmans was making a vow, which he signed in his blood, to propound and defend the truth of the Immaculate Conception, there were 150 universities professing it in Europe, England and America.

Mary, the Immaculate Mother, was always an ideal with an immeasurable impact on European civilization. She was no pale, poetic Beatrice, but a flesh-and-blood woman, in whose virginal womb the Word was made flesh. Born in Palestine, she transcended all nationality and belonged to all nations. For centuries, in Christian Europe, devotion to the Madonna gave, in John Ruskin's phrase, "sanctity to the humblest duties and comfort to the sorest trials of the lives of women."

Lecky, in his *History of European Morals*, speaking of the "Catholic reverence for the Virgin," declares:

It has had an influence which the worship of the Pagan goddesses could never possess, for these had been almost destitute of moral beauty, and especially of that kind of moral beauty which is peculiarly feminine. It supplied in a great measure the redeeming and ennobling element in that strange amalgam of religious, licentious, and military feeling which was formed around women in the age of chivalry, and which no succeeding change of habit or belief has wholly destroyed.

That influence received new impetus from the Definition of the Immaculate Conception; and a few years later, Bernadette was to call the whole world to Lourdes to express its devotion to Mary.

Now, as then, we live in a restless world peopled by men who cannot understand it or themselves. The message of the mystery and feast of the Immaculate Conception is obvious.

For us as Americans, December 8 this year should be a day of special significance. For the American hierarchy has appointed it a day of prayer. Mary in her Immaculate Conception is, by decree of the Baltimore Council, the patroness of the United States. Moreover, last year Pope Pius XII designated her patroness also of the Military Ordinariate of our Republic. But devotion to Mary, in this hemisphere, is not a recent growth. Before the Pilgrim Fathers landed, the Universities of Lima and Mexico, following the lead of their European peers, had bound their members by vow to assert and defend the truth of the Immaculate Conception.



## PEARL HARBOR, 1941-42

NO national celebration of the anniversary of Pearl Harbor will be observed, if we follow the President's counsel. Japan's act of treachery is a hateful thing to be recalled, not a joyful matter to be commemorated.

But a nation-wide retrospect is in order as to the country's first year of this renewed experience. What will be the story of our country in conflict with the most terrible enemy of all times? This was the question every American asked himself when he heard the crisp news spoken over the wireless that bright, cold December afternoon. The answer to that question is the record of our titanic struggles, grueling disappointments and the glorious victories of ourselves and our Allies.

But today, in this same retrospect, we add another question. What has the war revealed concerning the nation at home? Every war is a revelation. This, the hugest war of all times, has laid bare many a hidden reality concerning our own United States. A year at war has revealed the greatness of our nation.

Before Pearl Harbor it seemed as if the issue of war itself would split upon the dissension between the isolationists and the interventionists. The year, however, has proved the solidity of our unity.

Despite all alarmist predictions, we have demonstrated the toughness of our political fiber. A free national election has, none the less, been held.

The year of war has turned the searchlight upon the infinite resources of courage and morale which lay hidden in the youth and the age of the American home. Almost overnight a supposedly soft, pleasure-loving generation steeled the muscle of their bodies and established the mastery of their spirits. Capital and labor have written jointly an epic in the conversion of our industry into war production: an epic of resourcefulness, flexibility, determination. The year has shown our ability to plan and execute global schemes of swift action.

But the record is incomplete that fails to note the debit side of war's revelations. United against the outer foe, we still tolerate the violation of democracy at home. Egotism, hatred, greed still live. Politics are played upon a new theatre, but they are still played. Factions and ideologies lay their plans for future vengeance in the post-war world. Hitler still lives, as yet unconquered and unpredictable. We breathe a bit easier, but Tunisia is not yet won nor are the Japanese as yet out of the Solomons. December, 1942, is burdened with the grim and tender thought of those thousands of our boys who listened to the radio on December 7, 1941, but will hear no future message of triumph, save in the world to come.

The anniversary of Pearl Harbor is best spent in prayer and penance for our sins. But our prayers, sober as they be, are no longer tinged with terror, but with a great and certain hope. We have looked into the abyss and we live. We ask that God purify our hearts and lives and steady our hands and minds, unto victory.

## FIGHTING FAMINE

AN immense equipment of administrative ability, as well as of patience and perseverance, is required for anyone who takes up the work of getting food, clothing, medicine and other assistance to the peoples of occupied countries after their liberation from the Axis yoke. As Herbert Hoover observes in *Colliers* for November 28: "Fighting famine is a gigantic economic and governmental operation handled by experts." "Strategy and tactics" are needed to "defeat famine and pestilence and to set millions back upon the road to strength and health." Unless this job is done, Mr. Hoover insists, there can be no question of establishing order and preserving peace.

In appointing to this task Governor Herbert H. Lehman, as Director of Foreign Relief and Rehabilitation, President Roosevelt is offering to the Governor the opportunity to display his administrative abilities on a world-wide scale. He is charged not only with relieving famine, but also with the work of reorganizing industry and agriculture in the stricken countries.

The first problem, undoubtedly, that will confront Governor Lehman in his new office will be to ascertain the precise limits of his own responsibility. Already the Lend-Lease Administration and the Board of Economic Warfare are engaged in parallel undertakings.

Opportunity of another sort, however, a spiritual opportunity, is present to the new appointee. Said the Governor, in a very recent address: "We give aid and comfort to the enemies of democracy when we encourage anti-religious or pagan teachings which undermine the foundations of democracy"; or when we "place material gains above our duty." The world must be won, he insisted, to a "recognition of the moral principles" involved in religious teachings.

If Governor Lehman's future record is consistent with these and others of his declarations, he may be counted upon to insist that religion shall enjoy freedom and honor in the process of reconstruction, and that religion's counsel shall be followed in the sublime work of rescuing distressed humanity. A simple, strong assertion by Mr. Lehman, in the course of his daily work, of these elementary truths may turn the tide of religious persecution.



## UNITY AMONG ALLIES

UNLESS we recognize that the cement which binds the United Nations into an alliance is at present chiefly our common fear of Germany and Japan, we shall never appreciate how essential to lasting peace are efforts looking to a less opportunistic basis for solidarity. While these efforts involve some risk to the bonds which now hold us together in our fight against the Axis, the failure to make them entails the much greater risk of losing the fruits of victory. If representatives of the United Nations were to sit around a table tomorrow to draft the peace, the tragedy of Versailles would surely be repeated.

Mr. Willkie has been busily "prodding" the British for some sign that they have abandoned old imperialistic policies, but without much success. Similarly, the world has no assurance that Stalin has embraced even the general principles of the Atlantic Charter, or has any intention of guaranteeing the Four Freedoms throughout the vast domain he rules.

Worse still, evidence exists that during the very fury of the conflict, the Third International is continuing its worldwide campaign of subversion. According to Hanson W. Baldwin, military expert of the *New York Times*, some of the "partisans" terrifying prostrate Yugoslavia, attacking alike the Nazis and General Mikhailovitch, "have the support, direct and indirect, of Moscow, and are probably aided by Russian funds." The Communist press all over the world has followed the leadership of Moscow papers in attacking the Yugoslav General and his *Chetniks*. Is this harmonious concert just an accident, or does it betray the crimson hand of the Third International? And why has Soviet internationalism received so little attention from those trying to bring the British Lion to bay?

The terrible necessities of war force us to overlook defections from the ideals for which most of the United Nations are professedly fighting, but once the danger is past, it is hard to see how the present bonds will be able to stand the strain of old enmities, suspicions and selfish ambitions. That is why we believe that intense efforts must be made now to forge new chains of solidarity, based on a much more specific and detailed document than the Atlantic Charter.

## THE BLACK MARKET

FROM 1919 to 1933 it was called bootlegging; in 1942 it is the "black market." There will always be people who do not choose to submit to governmental regulations if they can get around them; there will always be those who are not averse to making a profit out of their neighbor's necessity. On such the black market flourishes.

While the OPA stands ready to crack down upon violators of the law, wherever detected, the moralists have their comments to add. And the moralists' comments are far from consoling to the black marketeer. To sell an article above its just price, say the theologians, normally involves the seller in the obligation of restoring the unjust excess. The just price, they point out, has, in ordinary times, a rather fluid front; though there will usually be found a maximum and minimum within which the price varies. It is scarcely possible to fix it with mathematical precision. But if, in extraordinary circumstances, the Government steps in to fix the price, this is to be reckoned as the just price for all transactions which fall under the law. To sell above that price is an injustice to the buyer; the seller has no title to the excess, is bound to restitution.

Press releases of the OPA indicate various devices by which sellers are alleged to violate the law. Canned goods have their labels changed. Goods of an inferior grade are passed off at the price fixed for a better grade. The tenant of a house is threatened with eviction unless he agrees to purchase the house; and the monthly purchase price is found to be in excess of the rent ceiling. Or, in the simplest case, a tradesman may have laid in stocks of goods now rationed, which he is prepared to sell "off the record" in excess of the legal price and at a tidy profit to himself.

Mitigating circumstances may, in theory, exist to justify the enhanced price. If the legal price is manifestly unjust; if the goods offered are of a notably higher quality than those under the price ceiling; or if the law is widely ignored and the Government does nothing about it: in these cases the moralists concede that there may be a justification for exceeding the legal price limits. But it is hard to see how the American black market can shield itself behind any of these pleas.

Without claiming infallibility for the OPA, it may be safely assumed that its price ceilings are not fixed without serious consideration of the cost of living and the common good. The commodities offered by the black market are usually of the same approximate quality as those under the law. That they have a scarcity value and are therefore worth more to the customer is no excuse. It is precisely to prevent exploitation of the scarcity value that the law came into existence.

It is one of the vilest features of profiteering that it exploits the necessity of another. In these days, that necessity often exists chiefly because the buyer—a defense worker, say—has upset his normal mode of life for the protection of his country; including the protection of the black marketeer.

Often enough, however, it is not a real necessity that brings the buyer to the black market. He wants, shall we say, a set of tires, which he could do without in a pinch; only he does not intend to be pinched. There may be a platoon bogged down in the Solomons for want of tire replacements; but his car will go rolling along. Without people of this type, the black market would, to a great extent, collapse. What profit is there in a warehouse full of "hot" tires which nobody wants to buy?

The evils of the black market extend far beyond the individual buyer and seller. Every citizen is bound by "legal justice" to do his part in promoting the common good; or at least to abstain from injuring it. What individual who went to his bootlegger in Prohibition days felt that he was doing an injury to his country? Yet the accumulated millions of such individuals made almost inevitable the excesses of that unhappy era. The man in the street looking for an illegal drink was the foundation on which rose the whole structure of bootlegging, hi-jacking, gunmen, gangs and civic corruption.

Neither buyer nor seller, therefore, escapes the moralists' condemnation. The buyer is engaged in the unjust acquisition of a profit which he is bound to restore. The seller is doing what in him lies to bring about conditions which the Government is concerned to prevent as seriously detrimental to our war effort. Ours is a democracy, in which the people govern themselves; the people best govern themselves by observing the laws which, in their name, their elected representatives have made.

## DECLARATION OF DEPENDENCE

REPORTS of the observance of Thanksgiving Day by Americans both here and in England are heartening to all who believe literally in the motto on our coins: "In God We Trust." There is always danger that the great national feast—a feast almost unique among national observances—may degenerate into a mere occasion for rejoicing, its inner meaning obscured by a cloud of sentimentality. The innovation, therefore, of a service of prayer at the White House, attended by Government chiefs and leaders of the armed forces, has a special significance. It is a public act of worship and thanks. It is a memorable occasion when President Roosevelt, speaking for the nation, declares, "We solemnly express our dependence upon Almighty God." It is a declaration of dependence, as momentous as our Declaration of Independence. In a world largely given over to the worship of wealth and might, it is salutary that our President remind us that we should not put our trust in these alone. Not that we may despise the human effort that we can put into the prosecution and winning of the war. Rather, said the President, "Inspired with faith and courage by these words, let us turn again to the work that confronts us in this time of national emergency." Trusting in God, we shall win this war; trusting in God, we may find the wisdom to make a just and lasting peace.

## THE VOICE

FACING the gaunt figure of John the Baptist was an anxious group of priests and Levites. They had been sent by the authorities in Jerusalem to find out who this preacher was, and what were his claims. For the days were anxious and, in many parts of the country, teachers of religious error had established themselves, confusing and misleading the people. "Who art thou?" they inquired, after John had denied that he was either the promised Redeemer, or Elias. "Who art thou? that we may give an answer to those who sent us. What hast thou to say of thyself?" Recognizing their right to question him officially, and also wishing to enlighten these priests and Levites, John replied in the words of the Prophet, "I am the voice of one crying in the desert, 'Make straight the way of the Lord.'" (Isaias, xl, 3.)

These words, recorded in our Gospel (Saint John, i, 19-28) cleared all doubt that may have remained in the minds of his questioners. They knew that Isaias was speaking of a man who would come on earth to "make straight the way" of the Savior promised by God after the Fall of Adam. They also knew that, in the mind of the Baptist, this Savior would be, in very truth, God, for John had applied to Him the title, "Lord." Satisfied with what they had learned, they returned to Jerusalem. Although the Scriptures are silent on the point, it may be supposed that at least some among them returned to John, and later became followers of Our Lord.

As they turned away, some Pharisees in the crowd began to ask John questions about the baptism which he conferred. This baptism was not, of course, sacramental in character. It was a symbolic ceremony undergone by those who, by doing penance openly for their sins, prepared their souls for the coming of the Messiah, and His Baptism in the Holy Spirit. But without replying to their questions, John lifted his voice to proclaim to the crowd about him that the promised Saviour was already in their midst.

In these brief passages, we find the Baptist's testimony to the Divinity of Christ, and his affirmation that the long-awaited Messiah had at last appeared in the world. Only a few hours later, he saw Jesus coming to him, and he cried out, in words which the Church echoes in the Canon of the Mass: "Behold the lamb of God, who takes away the sins of the world." Thus did the Baptist fulfil his mission as the Voice proclaiming Jesus as the Savior.

There are many voices in the world at this moment, as there were in the troubled times when the priests came down from Jerusalem to question John the Baptist. But the voice that cried in the desert still invites us to salvation, and directs us to Him Who is the Way, the Truth, and the Life. Because many are deceived, and others turn away, the world is filled with misery. May we never be deaf to the Voice, as they are who give themselves to the riotous pleasures of this world, but listen to it and heed its counsels.



# LITERATURE AND ARTS

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## WAR AND LITERATURE

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[This week, and in subsequent issues, we are pleased to be able to present the views of several great literary figures on the relationship between War and Literature. These views were occasioned by an article that appeared in these columns in October. We trust the series will be of interest to those who are wondering what Mars is doing to the Muses in 1942.—Literary Editor]

ON reading the excellent article, *Mars and the Muses in 1917*, I felt myself transferred back into my own year of 1917. In that year I was a soldier in the Austro-Hungarian army and lived in a telephone-dugout on the Russian front. I did not feel very easy; having published some volumes of poetry, I was summoned before the field tribunal in order to defend myself for having written them.

The indicted volume bore the title *Einander* (Each Other) and contained, among others, poems that seemed to be of a pacifistic-revolutionary character. They were not really pacifist or revolutionary; they were simply an outcry against the forces that terrorize the world again today, and which, at that time, had the names of Hindenburg and Ludendorff. The effect of these poems on the young generation of Middle Europe was considerable, as may be seen by the fact that the Austro-Hungarian army called an entirely unimportant young man before its tribunal, on account of them.

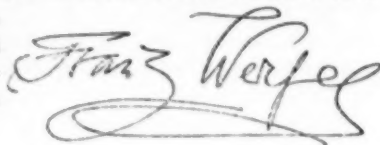
This I relate not because of myself but because it is closely connected with the theme "Mars and the Muses." In those years, I was not alone, but one of many who felt the same and wrote the same. I must not hesitate to state that all of the important German literary talent marched in the same direction with me and fell in with the tune of *Einander*. The attitude of the young Middle-European intellectuals in 1917 was a power that was not without influence upon the course of the war. The diabolical evil of today bears not the name of Ludendorff, but the name of Hitler.

I feel sure that in our day, not only in the occupied countries but even in Austria and Germany, there are thousands of spiritually mature and awakened young souls—especially among the young Catholics—who feel exactly as I did in 1917. What would be entirely impossible today is that one of those young men could publish such a volume of verse as I could then. Not only would the Nazis prefer to have the printing presses break down rather than print such works, but even the slightest sketching of similar ideas with a few pencil strokes upon a sheet of paper would mean the author's certain death before a firing squad.

In a totalitarian state, the Muses can work

neither for nor against the state since there is no spiritual freedom. Hence, that strange apathy, lethargy, collective melancholy and the want of any sincere enthusiasm, which are so characteristic of the state of mind in the lands of the Axis. The great advantage of real democracy, especially visible now here in America, is the fact that even during an abnormal period of national life, as in war, authorship is not forced to deviate from truth and personal conviction.

For the side on which the Muses stand is always the side of victory.



THE article, *Mars and the Muses in 1917* (AMERICA, October 31) interested me a great deal, and I am really grateful that the author, Harold C. Gardiner, proposed that I might add some observations.

Of all the quotations from Joyce Kilmer's book, I think the most pertinent was the one by Charles Rann Kennedy:

The war's most important effect on Literature was clearly evident long before the war began. The great wave of religious thought that swept over Europe and America (from 1910) was caused by the approach of the war. The literature of the first decade of the twentieth century was more thoroughly and obviously influenced by the war than will be that of the decade following.

I think this statement contains considerably more of truth than this kind of off-hand statement usually does. Often it seems as if the creative mind senses beforehand the dark places a nation will have to pass through in the near, or not so near, future, and looks around, to the past of its people or to the future, for ways to escape the doom which it feels is impending.

I believe, for instance, that this is what happened in my own country, Norway, before the war of 1914 and still more during the armistice that ended when Hitler invaded Poland. Half a century ago, when I was a schoolgirl, our teachers of history were still basking in the Viking romanticism. With evident pride they quoted the prayers of the French and Anglo-Saxon: "From the fury of the Norsemen, deliver us, O God."

Of course, our teachers did not mean to glorify murder and robbery and rape—all of them were good democrats, progressive, believers in pacifism. But they felt so sure these things could never happen again, because we had come a long way away from the old barbarian world of rule by force, that it was perfectly innocuous to gloat over the victories of our ancestors during the "time of youth of the European world" and pronounce our Vikings, who were like glorified schoolboy bullies, the winners in that ancient contest. Their fighting spirit had mellowed into a daring spirit of progress

and liberation—had not we Norwegians in 1814 given ourselves the most democratic constitution in Europe? Was not our merchant marine the third largest in the world, and we a nation of less than three million? Was not our great Ibsen known and admired all over the world? And so on.

The years preceding the outbreak of World War I changed our outlook. The scholars, it is true, had always paid due attention to other aspects of our Medieval past. Beautiful editions of our ancient laws, of the religious literature in Old Norse of Catholic times, the translations of Saint Gregory's homilies, of the *Vitae Patrum*, of the Life of Mary and a numbers of other works, of *Stjórn* (The Rule by God of the World), of the eldest Norwegian translation of the Old Testament (probably meant to be a translation of the whole of the Bible into Norse)—were all begun in the 1860's. But these editions were not known to the common people.

About the year 1900, however, the whole attitude of our nation underwent a subtle change. With Germany arming, with all our young men who went to Germany to finish their studies having heard the toast of young Germans to *Der Tag*, the day of aggression against their neighbors, with the Kaiser glorifying blood and iron and admonishing his soldiers to behave like Huns in China, a doubt was born in us: are the times of violence and robbery really things of the past that cannot recur?

Our historians stressed the fact that, even while our Viking forefathers raided and robbed, an immense development took place in Norway, of settling our inland areas and the uninhabited islands of the North Atlantic, a prodigious improvement in shipbuilding, agriculture and artistic achievement. In textbooks and popular historical works, the spotlight was now turned on the farmers and their organizations for mutual aid, on the fisheries, on the poets of the Edda and the poets who worded our oldest laws, orally transmitted in verse, before the Church taught the Norsemen to read and write.

This interest in the culture-creative aspects of our history grew still more after 1918. I certainly did not think, consciously or unconsciously, of a possible invasion of Norway by Germany, of my people being oppressed and forced to fight unarmed for their very soul, when I wrote my novels about our Medieval Norway. But being born and bred within a group of scholars—my father and his friends—of course I was carried by the current of historical discoveries, and like most professional or amateur historians of my generation I was proud of our real achievement in former times. In spite of German ranting about the synthetic poison they tried to sell under the label of "Nordic spirit" I saw that the pride of the Nordic people was exactly this: in less than two hundred years we had outgrown the Viking spirit. Our innate sense of justice, hard and without mercy; our sense of responsibility for our neighbor—that is, our own clan, but not for the stranger outside our own ethnic group—bloomed, by the contact with Eternal Justice and the Charity of God, into our Medieval culture, so passionately intent on equity, so eager for "good deeds, pleasing to Christ."

It seems as if the end of World War I and the shadows of World War II that for twenty years deepened over Europe (and certainly over America too, even if the Americans were still more unaware of it than we) failed to arouse this foreboding of the life-and-death struggle ahead of all of us. We even failed to notice the significant difference between the literature that flourished in the countries that had won the war and the vanquished nations. Unreal pacifism, unrealistic "realism," a mania for debunking, peace-mongering and preoccupation with mental ill-health were the sad heritage common to them all.

But while the Vera Brittains, the Aldingtons, the Lawrences, the Hemingways hated the cruelty and the waste and the degradation of war—in spite of the fact that their countries had emerged victorious—the German authors, for the most part, denounced war only because they had lost a war. We gave publicity to the Remarques, the Renns—and overlooked the vastly more numerous German authors who still glorified war and only bewailed the fact that, in spite of the sacrifice of so much German blood, this last war had not brought Germany the advantages she had a right to.

And yet, I am convinced that the wonderful French religious revival, and the flowering of English historical studies, must be considered as attempts of the nations, menaced by a mortal foe of all they have stood for throughout their history, to arm themselves spiritually against the coming onslaught. And even here in America, the great number of books that treat of the birth of the United States, the War for Independence, the struggle to conquer the wilderness, may have mirrored a presentiment of the ordeal this country must pass through—in spite of the conscious attempts of the wishful-thinking pacifists, the tough guys, the "realists" and the debunkers, to deceive the people into believing that the peace of 1918 had not been worth fighting for, that there were no stakes worth the blood-letting and destruction of a war, that peace or anything worth having can be preserved without the will to defend it with our lives.

I would not try to prophesy how this war is going to influence the literature of the next decade or half-century. One thing we know—the massacres committed against all who were the spiritual leaders of each occupied country have put too many of the men that should have been their spokesmen under the soil. New spiritual leaders will emerge from the generations of young who have been through this purgatory and contributed to the saving of freedom and truth and human decency, by blood and sweat and tears.

Maybe they will insist that we must always be willing to fight with the arms of body and mind against the Evil in each of us and in each of the human beings and human communities that surround us. This spirit will be present in the after-war literature—but of the artistic value, the qualities of their work, nobody can prophesy in advance.

*Syrid Nordset.*



# BOOKS

## AN AMERICAN GENIUS

WILLARD GIBBS. By Muriel Rukeyser. Doubleday, Doran and Co. \$3.50

EARLY in the 1870's the discussion topic at one of Yale's faculty meetings was the introduction of the elective system recently championed by Eliot of Harvard. The debate waxed long and tiring—whether there should be more or less English, more or less classics, more or less mathematics. Finally, Gibbs, the silent, arose and spoke four words to his astonished colleagues. He said with emphasis, once and for all: "Mathematics is a language."

Because it was also his language, Gibbs' name is as little known to the world at large as the symbols of the sciences which he developed. Within the piteously small circle of scholars who can read and appreciate the work of Gibbs, he is recognized as the founder of modern Physical Chemistry and one of the greatest creative minds that America has ever produced.

Despite an astounding lack of material concerning the personal life of this great mathematical physicist, and working in a field truly esoteric in anything but a glamorous sense, Miss Rukeyser has produced a biography which is arresting not only by reason of what we might call the "poetic prose" in which the life is written, but because she has been able to snatch from anonymity the memory of one of whom "time has made a phantom of science to haunt inventors who did not know his name."

The book is not, nor does it attempt to be, a *haute vulgarisation* of the work of Gibbs. It is rather the framing of this man and his achievements in a picture rich in the background of the age in which he lived—the age of steam and the mechanical development of industry. The attractiveness and power of the book are due in no slight degree to the vigor and high-pitched emotional level, amounting at times almost to exaltation, which characterize this study in contrasts.

The life story begins with an account of the voyage and subsequent history of the mutinous prisoners of the slave ship *Amistad*. It tells in vivid narrative how the father of Gibbs, a professor of Theology and philologist, visited these helpless Africans after they had been thrown into the county jail at New Haven for the crime of having sought their freedom; how his knowledge enabled him through the universal medium of sign language to identify their rare dialect and thus secure an interpreter through whose offices their story became known, and which resulted in their acquittal and return to their native land.

Communication had been one of the prime interests of the father, and it was to be in a paradoxical sense one of the stumbling blocks for the son. For he was like a man born out of his time.

He wrote for physicists and chemists in mathematical terms and they were not willing to read that language. He was in the position of a great poet whose idiom must reach his audience through dilution after dilution, in the work of prose writers and lesser poets, imitators and contemporaries who in their detailed flashes indicate his wider constellations.

Today, forty years after his death, the "toys of fame" are beginning to appear. Gibbs' greatest work is a theoretical disquisition "On the Equilibrium of Heterogeneous Substances." In this paper, for the first time, is enunciated the now famous "Phase Rule" which determines the conditions for equilibrium in a system containing not only matter in different states but with different chemical constituents as well. Again to quote from Miss Rukeyser:

[This paper] . . . contains clues . . . which have led to explorations in geology, metallurgy, the study of the blood, political economy, historical theory, exchanges of goods, theories of currency, refrigeration, the interpretation of the properties of steel, the airplane industry, the work in high explosives . . . and the activity of certain volcanoes.

In addition to the above work which, in the eyes of Clerk Maxwell, set him apart as a genius in his field, Gibbs evolved a notation for vector analysis which is without an equal for simplicity and usefulness.

Much of what Gibbs has done has had to be rediscovered at the cost of wasted labor—only to be subsequently found in his writings by those who had read them, but too late! In one sense Gibbs' life is a tragedy, not a personal one, for his domestic life was that of tranquil bachelorhood, but rather one of national character.

It is the tragedy of a type of education which resulted in the undergraduates of Yale taking their greatest delight in burning Euclid in effigy. It is the tragedy of a national culture which could induce the alumni of Yale to erect a \$200,000 monument to Walter Camp but which refused to equip even a small "Gibbs memorial laboratory." It is the tragedy of a civilization which glorifies the inventor Edison because of the so-called practical applications of his discoveries but which knows not even the name of the man who has "created the creative."

JOHN S. O'CONNOR

## ONE AGAINST THE NAZIS

ON BORROWED PEACE. By Prince Hubertus zu Loewenstein. Doubleday, Doran and Co. \$3

PRINCE Loewenstein might well be characterized as a one-man counter-revolution. If it had been possible for one determined and idealistic Catholic layman to pierce the vitals of the Nazi dragon, Loewenstein would have accomplished it. His personal crusade against National Socialism began when he was twenty-three. As founder and leader of the Republican Youth Movement, he sought to block the rise of Hitler. When it was no longer possible to carry on the fight inside Germany, he tried desperately hard to organize an anti-Nazi front in Austria and a half-dozen other countries, including the United States.

At his suggestion, the Catholic Hierarchy of England and Wales sent a message of fraternal charity to the Catholic hierarchy of Germany. In an interview (AMERICA, March 21, 1936) with Father Toomey, he foretold with amazing accuracy the Nazi smear campaign against the Church. He kept in constant touch with the German underground movement, and was instrumental in aiding a few hundred of his countrymen in exile. As lecturer and journalist, and as Visiting Carnegie Professor of International Relations accredited to more than fifty American universities, he did much to acquaint our people with the true nature of the Nazi menace.

During the past nine years, the period covered in this engaging and spirited autobiography, Loewenstein hoped to bring about a revolt of the German people against the Hitler regime. He also proposed the formation of a German Free State, under a democratic German administration, on the soil of a small part of the former German colony, East Africa. The Free State government would be composed of exiled German administrators, would start negotiations with the United Nations to work out a just and equitable peace treaty, would imitate the Free French in establishing semi-diplomatic relations everywhere, and would prepare a model ad-

## "This Publishing Business"

### THEY'RE PEOPLE

THE NUNS AND PRIESTS WE USED TO MEET in fiction were either very black or very white. The very black ones were great fun and the very white ones were not: but they had this in common that no one had ever met such people in real life. In fact they just weren't people. (Remember the crafty priests, limitlessly evil, supernaturally able, threatening innocent girls with death—or worse. . . . The picture flattered the priestly intellect as much as it slandered the priestly will. Priests as such are not supernaturally able, though they are able supernaturally.)

Now the priests and nuns in these modern short stories collected by Sister Mariella are "people." You might meet them. I *have* met most of them. There's Sister Veronica who "had no illusions: forty years had cured her belief in picturesque poverty." I could tell you the convents in which I met her! And there's that convent choir described by Sister Mary Frances as "Cats' grand opera, where all are leading sopranos"; and Hemingway's Sister Cecilia who could not bear to listen to the radio while Notre Dame was playing but stayed in the chapel "doing what she could."

Thinking on at random, the mind stops at the masterful priests described by Vincent McHugh (I've met two of them, one in Sydney, one in Glasgow) who would "put the fear of God or man into a creature with a drop too much, whichever he'd choose." I've not met, but would love to (and might, at that) Frank O'Connor's priest who heard the confession of the small boy who meant to kill his grandmother. I suspect, too, that I've met Jack English's novice with the obsession for making aspirations and counting them: at least that's the best explanation of the one who sat across from me once in a train going to Philadelphia. And there's Scott Fitzgerald's novice who had once loved dancing and in the novitiate was seen peeling potatoes "putting his arm round the bucket and making irreligious motions with his feet"; I should probably have met him, too, if he hadn't heard me coming.

What is the effect upon the reader of seeing these priests and nuns as people? I think the overwhelming effect is to reinforce our sense that they are something more. St. Augustine tells us how mysterious he found St. Ambrose before his own conversion. "I had no means of guessing, and no experience of my own to learn from, what hope he bore within him, what struggles he might have against the temptations that went with his high place, what was his consolation in adversity, and on what joys of God's bread the hidden mouth of his heart fed." Those are the questions the layman always feels about the consecrated: their hope, their struggles, their consolation, their joys. This book with its cool and unecstatic realism takes us very deep into the mystery. FJS.

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ministration which at a given moment could be transplanted to Germany.

Neither ambition has yet been realized. It seems likely, at this date, that a major Nazi defeat in the field must be the prelude to revolt on the home front. Loewenstein's second suggestion has great merit and should be given serious consideration by the United Nations. A German government-in-exile would represent a practical token of the kind of peace the democracies are this time prepared to make.

Much of what Prince Loewenstein has written will seem terribly antiquated. Today, most sensible people do not need to be warned against the totalitarian terror. At the same time, we do need to be reminded constantly of our former smugness and blindness, so that the mistakes of the past will not be projected into the future. And in the post-war era we will badly need statesmen who, like Loewenstein, will have the courage to proclaim and act upon the truth that the basis of democracy is "the human spirit in its organic relationship to its equals—the Mystical Body of Christ." JOHN J. O'CONNOR

## FROM MAÑANA TO TODAY

MEN OF MEXICO. By James A. Magner. The Bruce Publishing Co. \$4

THIS book will have its enthusiasts and its critics. At the outset, it seems well within the truth to call it the nearest thing to a one-volume history of Mexico in our language. We need such a book, especially when it is written by a man who sympathizes with the actual culture of our neighbors. Books on Mexico by Liberals who project their own philosophy into the story do little service to our yearning for knowledge of that country. Unfortunately the publishers in their blurb have connected Doctor Magner with this type, a company that he quite possibly would prefer to eschew.

The work does not pretend to be a history. It is a collection of brief biographies, joined together by some splendid connective writing in a way that produces a total effect of continuous narrative. The seventeen figures chosen are outstanding as makers of Mexico. From the Aztec emperor and Cortes and Las Casas down through Hidalgo and Morelos and on to Lazaro Cardenas, the list represents characters and ideals which greatly influence the life across the Rio Grande.

Particular merit lies in the stress given three significant men who rarely receive important notice, although they were vital to the actual formation of the nation. They are Zumarraga, the first Bishop of Mexico and the potent agent of Indian conversion, Quiroga, the unique social organizer, and Revilla Gigedo, the last notable viceroy. Their treatment is the best part of the book.

In the judgment of this reviewer, the book could be improved by a slightly wider inclusion of men and women of Mexico. Some will wonder if no great people lived there between 1565 and 1789, and why the nineteenth century is drawn with no place for men of the stamp of Francisco Vasquez and Lucas Alaman who gave to the nascent republic much of its meager stability. Then there are the missionaries like Antonio Margil and Eusebio Kino. As the missions seem to have played so essential a part in amalgamating the national group, an account of such men would appear to be a prime desideratum.

To a broad class of general readers this work will be illuminating. The actors are presented with fullness and clarity. The summaries, especially those that follow the exceptional lives noted above, have unusual value. The book keeps a fine unity through all its variety of characters. It is well conceived and rarely loses its direction toward showing the forces that made Mexico.

Several faults in construction will catch the critical eye, though if one allows that this is secondary and not primary writing, much of the disapproval should vanish.



Some will ask why the immense scholarship of the past thirty years, on colonial New Spain, is recognized in no more than five or six citations. The outstanding American authority on this period, Herbert Eugene Bolton, is not mentioned. The documentation is largely ancient and not at all critical. The translations sometimes fall short of a neat job. Here and there occur paraphrases of authors such as Thompson, Bancroft, Aiton and Leon. Geographical matters in the first pages receive rather vague identification.

In one noteworthy feature this book deserves hearty praise. Without any obtrusion of religiosity, the story is told as it really was, the story of a Catholic people. The style is clear and easy, the attitude of the author fair and generous. The book is well worth reading, and is a real addition to our literature on Mexico.

W. EUGENE SHIELDS

GRANT OF APPOMATTOX. By William E. Brooks. The Bobbs-Merrill Co. \$3

A GOOD example of the old-fashioned, conventional biography; starting with the traditional eulogy of "old American stock" and "Puritan forebears," it takes the hero from birth to the brilliant climax of Appomattox. The chapters follow chronologically; the typical American childhood, sturdy, self-reliant youth, the cares and struggles of manhood. While the emphasis throughout is on the character of Grant, there is no psychoanalyzing, no speculation on hidden motives and influences; we are merely given the story of an ordinary man fighting against adverse circumstances and his own weaknesses.

Although sympathetic and a bit given to hero-worship, the author does not present an over-idealized picture of his hero. Grant's weaknesses and shortcomings are mentioned, even though glossed over as much as possible. It is hard to believe that all his failures and differences with his colleagues were entirely the fault of the other party, and indeed no one could possibly be such a conceited and unscrupulous blockhead as Halleck is made to appear.

A detailed account of Grant's military career, from Cairo to Appomattox, gives us a fair idea of the difficulties to be faced and the obstacles to be overcome in warfare, not all of which are due to the enemy. Politicians, inside and outside the Army, incompetent associates and subordinates, the fickleness of public opinion are at times a more serious problem and a greater danger for the military leader than the forces of the enemy. The main part of the book, the War Years, contains, as the author points out, timely and appropriate lessons for us today. The confusion, inexperience and unpreparedness with which Grant and Lincoln had to cope are facing our leaders today. And may we hope that out of the present confusion another Grant will emerge.

F. J. GALLAGHER

WHAT'S YOUR NAME? By Louis Adamic. Harper and Bros. \$2.50

EVERYTHING conceivable you can say about peoples' reaction to names is in this characteristically Adamic book. In line with his general policy of shaking up Anglo-Saxon complacency and putting us all in the right perspective, Mr. Adamic probes into life histories of those who had name trouble, like Mr. Nichols, who was really Mr. Sobuchanovsky.

Personally, I am more impressed by the hundred-and-one amusing and very instructive things he tells, than by the reason for telling them. I believe the period of greatest name-sensitiveness in this country is on the wane. People today are accepting names pretty much as they come, without boggling at their origins. A Spaatz or an Eisenhower, a Saroyan or a LaFollette are taken for granted quite as readily as Smith, Brown or Robinson.

The experience of any parish priest will show how readily names are judged by immediate, personal associations. Certainly, when a girl in an old Southern rural community meets a fine upstanding boy with a Polish or Slavic name, if the boy suits her, Elsie Hightower

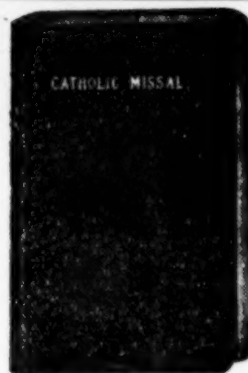
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In accordance with the provisions of its accelerated program, the College of Arts and Sciences, Georgetown University, will admit new Freshman classes beginning February 1st, 1943. A revised program permits necessary war courses along with the essential requirements for the degrees, Bachelor of Arts, Bachelor of Science and Bachelor of Social Science. For application forms and scholarship information address, the Registrar, College of Arts and Sciences, Georgetown University, Washington, D. C. All applications should be submitted before January 1st, 1943 and scholarship applications before December 15th, 1942.

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# THEATRE

MR. SYCAMORE. One has a new sensation in following the progress of *Mr. Sycamore*, the Theatre Guild's latest production at The Guild Theatre. Certainly the plot, taken by Ketti Frings from a story by Robert Ayre, is extraordinary enough to appeal to the most jaded seeker after thrills; but it calls for a lively imagination.

Told in one sentence, the plot is this: John Gwilt, an over-worked rural postman in the small town of Smeed, weary of his job, throws it up and turns himself into a sycamore tree. He has no reserve about the process. He puts it over in his own back yard, under the eyes of his wife, his neighbors and, ultimately, of most of the inhabitants of Smeed. He does it in three days and eight scenes. At the end of the play the tree is standing before its audiences, a finely convincing sycamore, thick of trunk, fully branched and leaved and towering up among the flies. The wife of Gwilt, alone on the ground below the tree, calls up a friendly comment, and its branches wave and swirl in response at the final curtain.

It's a nice finish and, incredibly, almost a convincing one except to those who refuse to believe in magic. A very few of them were snickering as we all made our way to the exits. The rest of us felt sorry for them. They had missed so much!

I am not claiming to have been under a spell from the beginning to the end of the play. I was in my dream only when the two stars of the production—Stuart Erwin and Lillian Gish—were on the stage. When they were before me together I accepted their goings-on with simple trust. For those goings-on are giving New Yorkers some of the best acting our stage has offered us for a long time.

There are other good actors and actresses in the company, notably Enid Markey as a rural poetess who believes in John Gwilt from the start. Being a very good actress, she makes her faith seem convincing. Otto Hulett is almost equally fine in the role of the village fool, and John Philliber also carries his audiences with him into the gorgeous land of make-believe. Others who help the play along are Leona Powers and Franklyn Fox, recognizable and amusing small-town gossips. But the whole company is capital. Mr. Sycamore calls for a certain type of imaginative actor and actress. The Guild director, Lester Vail, has shown great acumen in finding those types.

The role Mr. Erwin plays is undoubtedly one of the most difficult on today's stage. From the beginning of the drama to its end he is before us, first as the village postman, very tired of his job, then planted firmly in his own back yard, his bare feet in the soil, later as the trunk of a tree as far up as his waist.

He can never move about. He can only stand still and be stared at and laughed at by the villagers till their mirth gives way first to incredulity, then to real interest, and finally to excitement and awe. That an actor should be able to hold the absorbed attention and interest of a sophisticated audience in such a situation is in itself almost a miracle. Whatever happens to *Mr. Sycamore*, Mr. Erwin has won a lasting place in New York's approval.

He is extremely fortunate in his associate star, Miss Lillian Gish, whose sincere and beautiful work is as impressive in its way as his. One has only to consider the lines of *Mr. Sycamore* to realize the extreme difficulty of putting them over. But there is never a giggle nor, I fancy, a tendency to one, when either Mr. Erwin or Miss Gish is speaking. This, when one remembers the play and the plot, is really the greatest phenomenon the evening furnishes. Mr. Erwin and Miss Gish are amazingly convincing—and to be convincing in *Mr. Sycamore* calls for nothing short of genius!

ELIZABETH JORDAN



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YOU WERE NEVER LOVELIER. A Jerome Kern score and Fred Astaire's tap dancing should be enough to satisfy any movie fans. They almost do in this gay musical and it is only the story's unfolding that makes one critical. The plot is a far-fetched concoction set in Buenos Aires (though why *there* is never even remotely evident), about a choleric hotel owner who tries to defrost the heart of his eldest, unromantic daughter through the creation of a mythical suitor. His orchids and love notes kindle the hoped-for spark, but the parent's plans take an unexpected turn when the now very sentimental maiden mistakes a dancer, completely in the bad graces of her father, as her admirer. Cast opposite the fleet-footed hero is Rita Hayworth who does a fine job of dancing, singing and looking beautiful. Adolph Menjou handles much of the comedy as the irascible head of a lovesick family. Director William A. Seiter has succeeded in submerging the stilted dialog as much as possible and highlighting the sparkling song-and-dance interludes. Mr. Astaire's terpsichorean skill is fascinating and amazing, while Kern's several hit tunes are given fine treatment by Xavier Cugat's orchestra. All in all here is pleasant make-believe through which adults may escape briefly from a war-torn world. (Columbia)

CASABLANCA. Warner Brothers seem almost to have jumped the gun in having a picture ready for release with such a timely title. However, though the production does treat of a war problem, it antedates the thrilling, spectacular arrival of our troops on the African coast. As the story goes, Ingrid Bergman and her husband, a fugitive leader of the European underground, escape from a German prison camp to Casablanca. Here Humphrey Bogart, a cynical expatriate American, runs a cafe where safety and assistance are provided for just such refugees. The exciting twist comes when the wife discovers that the innkeeper whom she knew years before in Paris is still in love with her and is willing to aid her to depart on a forged visa only at the sacrifice of her husband. With intelligence, and in a thoroughly moral manner, a solution to the triangle is provided. A splendid cast has been assembled, all of whom treat the dramatic events involved with rare sensitiveness. Michael Curtiz's direction merits praise and the whole is a distinguished offering well worth the patronage of adult moviegoers. (Warner)

DR. RENAULT'S SECRET. Flights of fancy that present to an audience such a ridiculous premise as this film offers really do not deserve serious consideration. At his lonely estate in France, a scientist is supposed to experiment upon an ape that he brought from Java. By means of plastic and brain surgery a transmutation from monkey to man is accomplished. Chills and thrills are injected when the ape-man (J. Carroll Naish) indulges in some harrowing murders. Aside from its unappetizing entertaining qualities the presentation is objectionable because of its excessive gruesomeness and because its subject matter and treatment reflect some acceptance of the possibility of changing an ape into a human being. (Twentieth Century-Fox)

WRECKING CREW. A rough-and-tumble action-story is built around the love affairs of a pair of hotel wreckers. Because accidents seem to befall him on all his jobs, Chester Morris and the rest of the crew believe him to be the victim of a jinx. When he does a good turn for Jean Parker who is in hard luck, too, things brighten up though Richard Arlen wins the girl. Passable but unimportant diversion for grown-ups. (Paramount)

MARY SHERIDAN



# CORRESPONDENCE

## MAGAZINE SCORE-CARD

EDITOR: My scoreboard:

	(1)	(2)	(3)	(4)	(5)	(6)
<i>Time</i> .....	65	70	80	75	85	get opposite view
<i>Life</i> .....	65	65	80	90	—	general curiosity
<i>Newsweek</i> ..	80	85	80	95	85	supplementary reading
<i>Cath. Dig.</i> ..	—	100	—	90	—	for wide Catholic reading
<i>Cath. World</i> .	100	100	—	95	85	solid thinking
<i>America</i> ....	100	100	—	95	90	short, handy information
<i>Sign</i> .....	100	100	90	95	75	fine make-up, depts.
<i>Reader's Dig.</i>	—	65	—	95	—	read how other half lives
<i>New Yorker</i> .	70	60	70	97	88	recreation mostly
<i>Sat. Eve. Post</i>	65	90	95	96	—	variety; habit

- 1: Editorial policy; general attitude
- 2: Attitude to Catholic way of life
- 3: Illustrations: quality and choice of
- 4: Literary style
- 5: Book reviews
- 6: The reason I read it.

The passing mark is 70.  
West Hartford, Conn.

J. F.

## THE FIRST EMANCIPATOR

EDITOR: Here is an anniversary we should not pass over in silence—the four-hundredth anniversary of the *Nuevas Leyes*, the New Laws on Slavery, signed by Charles V of Spain, November 20, 1542.

On the significance of these laws let me quote *The Life of Bartolomé de Las Casas*, by Rev. L. A. Dutto:

Las Casas had gained the battle of his life. Slavery was abolished, if not at once and by one stroke of the pen, after one generation.

The world should know it. The originator of the crusade in favor of truly American liberty was a simple Catholic priest, who broke the shackles of not less than thirty millions of human beings—on this western continent. . . .

Father Dutto shows that his crusade received considerable help from the Bull of Pope Paul III, *Sublimis Deus sic Dilexit*.

You will recall that the first priest ordained in the Americas later became a Dominican; he was a Dominican at the time he obtained the *New Laws*. Later he was Bishop of Chiapa.

Parma, O.

(REV.) JOHN GERARD

## CALLING ALL LIBRARIANS

EDITOR: Over a long span of years your publication, *AMERICA*, has proved its worth as a timely, interesting and informative periodical to the reading public, both Catholic and non-Catholic, and has been especially useful in giving the Catholic viewpoint on matters of interest in varied fields; in fact, it has been consistently outspoken on some topics in religion, politics, economics and sociology which the secular press either ignored, passed off with scant notice, or treated subjectively with little regard for the sensitivity of its Catholic readers. *AMERICA*'s articles on controversial subjects, and its scholarly papers on the literary and other arts, make it *must* reading for every wide-awake reader who wants to keep informed.

Catholic scholars, however, are somewhat at a disadvantage in not having access to *AMERICA*'s wealth of material through the *Readers' Guide to Periodical Literature*. The periodical is indexed in the *Unabridged Readers' Guide*, and the *Catholic Periodical Index*, but these latter indices are available, as a rule, only in the smaller libraries, or in Catholic school libraries. The searcher for information cannot always have recourse to these libraries that have the unabridged *Guide*, and must, therefore, prolong and extend his quest, or go without. Besides, many libraries which would otherwise subscribe for *AMERICA*, hesitate to do so because this periodical is not indexed in the *Readers' Guide*.

I have written the H. W. Wilson Company suggesting that *AMERICA* be placed on its *Unabridged Readers' Guide* list, even though our library gets this service through the *Catholic Periodical Index*. In responding to my request, the publishers of the *Guide* informed me that selection of periodicals to be indexed is based on demands from librarians themselves. It is they who pay for the service, and the H. W. Wilson Company gives them what they want. My suggestion is being kept on file until the Company is able to send out a new questionnaire.

Library subscribers of *AMERICA* who feel their patrons will benefit by having this indexing service should show they are aware of its value, and should be willing to pay for it on a service basis, by communicating with the Editorial Department, *Readers' Guide to Periodical Literature*, The H. W. Wilson Company, 950-72 University Avenue, New York City, and asking that *AMERICA* be considered for inclusion when next the *Guide* list is revised. The Company, of course, will hardly think it worthwhile to index this periodical if only a trickle of correspondence, asking them to do so, comes from readers and librarians who subscribe for it. After all, this is a business proposition with Wilson & Co. Why should they even worry about *AMERICA*, or any other publication for that matter, if its subscribers themselves are apathetic?

Philadelphia, Pa.

BROTHER E. IGNATIUS, F.S.C.  
Librarian of La Salle College

## MORE SCIENTIFIC ARTICLES

EDITOR: I just happened to run across an old issue of your magazine (May 16, 1942) and was impressed and surprised to read the article by Orlando A. Battista. Impressed because I enjoyed it immensely; surprised because it appeared in a Catholic magazine.

Unless and until Catholic publications realize readers are interested in developments of a scientific or industrial nature which affect our futures, our health and well-being, as well as our religion, they will always receive passive patronage. Religion from cover to cover characterizes too many of them. By this I mean that religion should not be their *only* objective. I grant you that it should be their major one.

When Catholic publications give us instruction and variety, without scaring away those who may benefit most by them, with strictly religious contents, they will, in my opinion, serve their purpose best and receive more substantial support.

I have strayed a bit from the main purpose of this letter, which was to congratulate Orlando A. Battista, whose article gave me more enjoyment and religious instruction than a dozen articles with the conventional pulpit pattern.

Chicago, Ill.

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## LOOKING TOWARD PEACE

EDITOR: T.Q.E.'s criticism (AMERICA, November 14) of H.J.C.'s letter (AMERICA, October 31) prompts the following observations and questions.

1) I do not think that the Hierarchy of the U. S. is as sure as T.Q.E. that we shall win the peace. Last week in a two-day session in Washington they said: "We are gravely concerned about the world peace of tomorrow. Secularism cannot write a real and lasting peace." Since the Bishops mention secularism, there must be some danger that it will intrude into the peace conference.

2) T.Q.E. says in effect that we have made mistakes in the past and we are determined not to make them in the future. Mere knowledge does not always give the moral power to do the right. It seems more advisable to pray that our representatives will get grace than to assure us that, with or without grace, no mistakes will be made.

3) T.Q.E. urges us "to trust that our diplomats mean what they say when they voice the determination to win the peace." The crucial test will come when men are seated at the conference table. Despite previous good intentions, in times past, the sight of rich spoils, ripe for plucking, has been too much for strong men.

4) T.Q.E. wrote: "We are determined not to let it happen again, be there secret treaties or be there not." President Wilson was determined not to let secret treaties prevail, but they did. History does not give T.Q.E. grounds for believing that his and others' determination will bend the diplomats to their will.

5) The following facts (and there are many others besides these) seem to warrant a more cautious optimism. Sir Stafford Cripps wishes to place some of the small northern countries under Soviet Russia, after the War. Less than one-half of the people of the United States, and less than one-fifth of the English people are affiliated with any church. Does this make either the United States or England Christian countries, much less religious countries?

Since it is the Divine Plan that salvation should come through the One True Church, and, therefore, that the Church should guide men to the truth, is not a certain amount of poised alertness justifiable when the more weighty and influential members of the Peace Conference will be representatives of the two countries which cannot be called correctly religious countries?

While these considerations leave room for more than that "tiny bit of hope" which T.Q.E. begs of H.J.C., I think they also indicate that the whole question is not as simple as T.Q.E.'s letter might lead one to believe.

Woodstock, Md.

P. E. D.

## REVERENCE FOR THE HOLY NAME

EDITOR: In AMERICA, of November 7, there appeared a letter from J. J. Finnerty, in which he made this statement: "The practice of clean speech is a basic start in the right direction [towards Catholic Action]."

To his plea for cleaner speech, I would add the request for a more reverent use of the name of Our Lord and Saviour, Jesus Christ. It is an amazing fact that, wherever one goes, he will find the Sacred Name endlessly, meaninglessly and irreverently invoked by Catholics and non-Catholics. There is no need to stress the point; we are all too familiar with it.

But why the name of Christ? Why not that of Roosevelt, or Napoleon, or Micky Mouse, or Sloppy Joe? Could it be that this blasphemous use of the Sacred Name is a hangover from days when that Name was invoked by sincere Christians as a sign of Faith? Does it not indicate, only too clearly, how men have lost the spirit of Christ, how they have forgotten Who He was and failed to remember why He came to us?

If speech expresses thought, then Christ is not in the minds of men, except as an expletive.

Camp Forrest, Tenn.

Pvt. THOS. F. TROY



## DOCTOR SOROKIN

EDITOR: It is regrettable that such an unfavorable review of Dr. Sorokin's latest book *Man and Society in Calamity* should appear in *AMERICA* (October 31, 1942)—a widely read Catholic publication.

Unfortunately, I have not as yet been able to obtain the above book, but after having read *The Crisis of Our Age*, I believe that Dr. Sorokin's works do not deserve the lightly sarcastic ridicule bestowed upon his latest book in the aforementioned article. On the contrary, they merit a more kindly and understanding treatment.

After seeing this particular review, few people would be interested enough to read any of this author's books, taking for granted beforehand that they are dull, heavy and monotonous. Would this be fair? *The Crisis of Our Age*, for instance, is beautifully written and easily understood by any person whose mind is not infantile, senile or moronic. What of the repetitions? Some truths cannot be told often enough to pleasure-mad, unheeding man. For example, the love of God for man "is fairly obvious," it "is no new and startling notion," yet the priests have to repeat this truth to their flocks day in and day out "with a somewhat monotonous elaborateness."

May I add in closing that we all would be better off today if we would read more books of the caliber of Dr. Sorokin's works, and less of the doubtful or pornographic literature which is so popular?

Vineland, N. J.

ZOE VIKOVSKY

EDITOR: It is all very well for *AMERICA* to be enthusiastic about the socio-cultural findings in Prof. Sorokin's books. But is not the unconditional endorsement which Fr. LaFarge extended to Sorokin's latest book carrying the thing a bit too far?

Has it never seemed strange to you that Sorokin persists in quoting Catholic documents without giving the faintest indication whether or not he believes in Catholicism? Has it ever occurred to you that he may be advocating the Christian myth merely because it is operationally the "best way" out of the present calamity? Do you realize, in short, that you are endorsing an Occamistic divorce between "truth of Faith" and "truth of reason"?

Boston, Mass.

T. H. WILLIAMSON

EDITOR: I am writing to suggest that the review of Pitirim A. Sorokin's latest book, *Man and Society in Calamity*, (*AMERICA*, October 31) was not sufficiently critical. The reviewer says, for example, that we "shall all be better prepared for the dark days to come, if we read and meditate Sorokin." I have read Sorokin for years, and I would not recommend that anyone "meditate" this sociologist if he wishes to strengthen himself for whatever problems the future may produce.

Instead, I should say that the attitudes a reader is likely to acquire from studying such a book may make him less able to react in a normal, human way to calamity and disaster. I mean that a person is less likely to fight and struggle against disaster if he tries to see (as the sociologist would have him see) any great struggle as part of an historical sequence, as something inevitable because of what has gone before, and as something which has its significance chiefly as a causative influence on the future.

The value of historical perspective is not here questioned. The value of the sophisticated perspective given by reading one or a few books such as *Man and Society in Calamity* is, I think, highly questionable.

New York, N. Y.

RUTH BYRNS

(The views expressed under "Correspondence" are the views of writers. Though the Editor publishes them; he may or may not agree with them; just as the readers may or may not agree with the Editor. The Editor believes that letters should be limited to 300 words. He likes short, pithy letters, merely tolerates lengthy ones.)

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# PARADE

A CERTAIN nonchalance with regard to mercenary con-  
siderations was noticed here and there. . . . In the South-  
west, an undertaker jumped into a river, saved the life of  
a possible customer. . . . In Boston, a waitress swallowed  
a quarter tip. . . . It cost a New Yorker \$89,000 to collect  
an inheritance of \$74,755. . . . After purchasing a piggy-  
bank for her child, an Atlanta woman dropped into a  
post-office, forgetfully left the bank there. Halfway  
home, she remembered, retraced her steps, recovered  
the bank. It was much heavier. People, thinking the  
bank was on the post-office counter for some worthy  
cause, had stuffed it with coins. . . . A New Jersey can-  
didate for Congress pledged that if elected he would  
introduce a bill reducing the pay of Congressmen for  
the duration to the army level—fifty dollars a month. . . .  
The nonchalant attitude toward money did not, however,  
attain far-flung proportions. . . . Concern for fiscal mat-  
ters still appeared predominant. . . . In Iowa, a citizen  
filed a claim for ten cents against a Sunday newspaper.  
... A California fireman complained because he had to  
pay for the private detective hired by his wife to trail  
him. . . . In New Jersey, a widow, on relief money from  
four different sources, supported sixteen dogs and nine  
cats, and operated an automobile on A and B gasoline-  
rationing coupons. . . . A Massachusetts jeweler carried  
fifteen one-hundred-dollar bills to his home, hid them in  
a telephone book. The following day, a telephone em-  
ploye brought a new directory, took the old one off with  
him. The jeweler's family spent two weeks hunting  
through 75,000 discarded telephone books, finally recov-  
ered the money. . . . In Maryland, a trolley conductor  
got off the trolley to inspect a switch, whereupon a  
passenger signaled the motorman to go ahead. As the  
trolley moved on minus the conductor, the passenger  
collected fares, eventually jumped off and disappeared.  
... In New York, a street beggar with a tin cup, arrested  
for soliciting alms, was found to have four bank ac-  
counts totaling \$25,917.69.

Nonchalance was also manifested in the matter of ex-  
planations. . . . An Easterner, arrested for turning in  
a false alarm, asserted he had a feeling the Japs were  
coming and thought it his duty to call out the fire de-  
partment at once. . . . A Midwest boy, in his first year  
at school, returned long before dismissal time and ar-  
gued: "Why should I spend all day there just to learn  
*Hi Diddle Diddle* when I can learn that at home?" . . .  
Clarifying his unsuccessful attempt at suicide, a twelve-  
year-old New York boy said his friends would not play  
with him because his sister had the whooping cough. . . .  
A certain casualness with respect to marriage was also  
noticed. . . . In the Southwest, during a twenty-minute  
train stop, a couple taxied to the court house, obtained  
a marriage license, got married and were back on the  
train before it left the station. . . . In the Far West, a  
thirty-one-year-old citizen advertised for a wife, received  
1,000 letters from prospective brides. He married one of  
the letter writers. His father, aged fifty, also married  
one of them.

The report of the Census Bureau covering divorce dur-  
ing 1940 showed the highest divorce rate in the nation's  
history—264,000 or better than one for every six mar-  
riages performed. . . . 1939 saw 251,000 divorces. . . .  
Figures for 1941 are not yet at hand. . . . The phenomenal  
growth of divorce may be seen in the fact that the fig-  
ures for 1940 represent an increase of 250 per cent over  
the 60,934 divorces granted in 1901. . . . During 1940,  
Texas led the list with 27,500; California had 24,200;  
Ohio, 17,100; Illinois, 12,700; Michigan, 12,054; Missouri,  
12,000; Florida, 11,186; New York, 11,300. . . . The num-  
ber of children involved in the break-up of all these  
homes is not given.

JOHN A. TOOMEY



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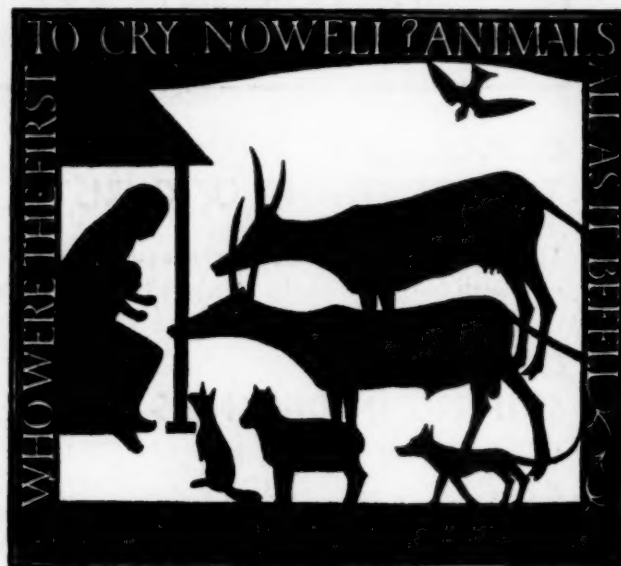
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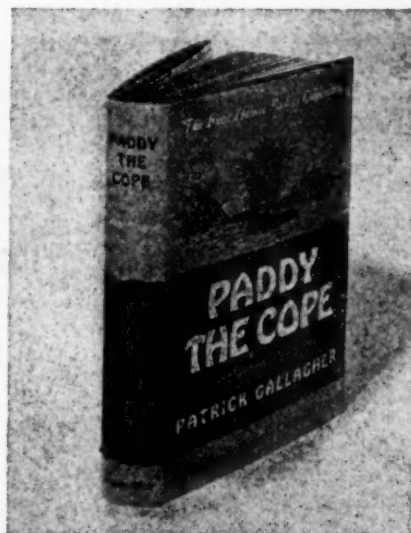
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